ROSICRUCIAN DIGEST

AUGUST, 1948 - 25c per copy

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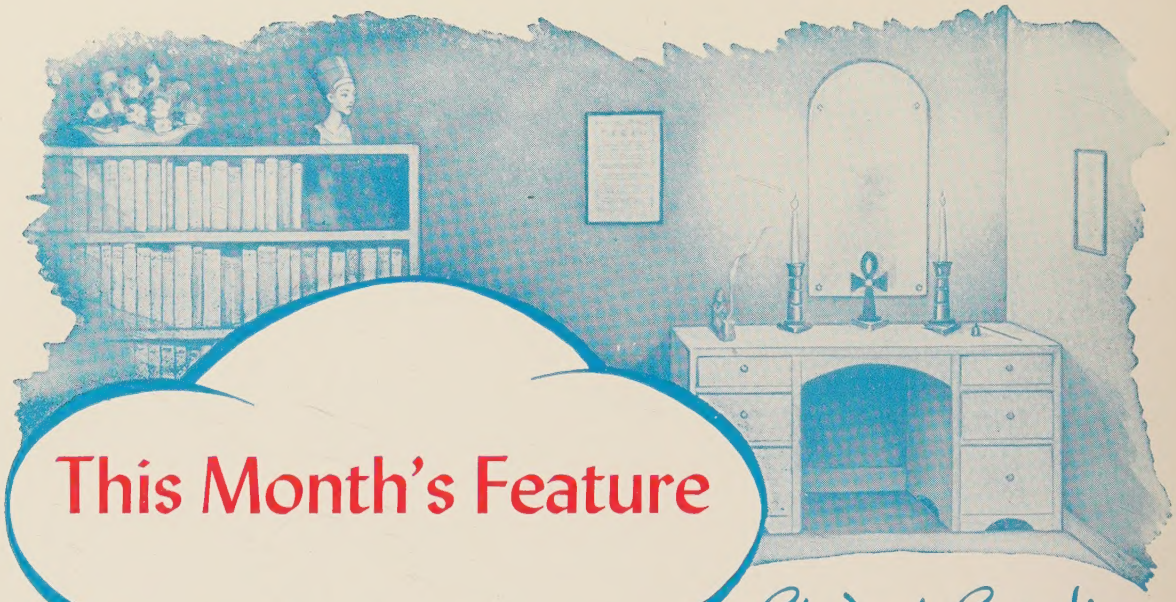
Mysticism • Art • Science



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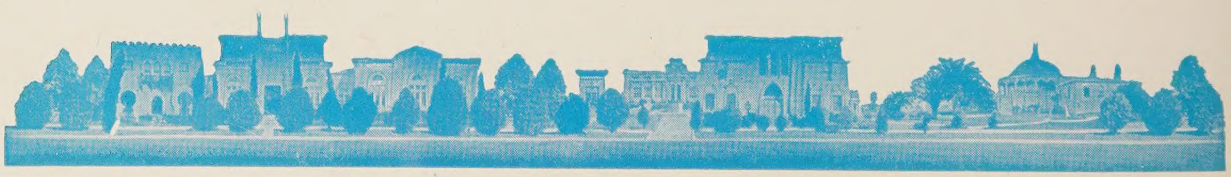
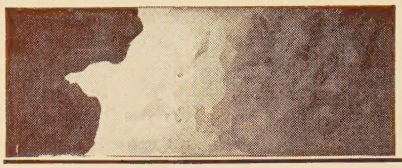


THE INSTITUTION BEHIND THIS ANNOUNCEMENT

ROSE-CROIX UNIVERSITY GRADUATES

The above group consists of the faculty and graduates of the 1948 term of the Rose-Croix University. Several foreign countries and nearly every state in the United States are represented in the student body. The curriculum of the Rose-Croix University includes various sciences, arts, and the humanities. The instructions are presented in the same comprehensive manner as the Rosicrucian teachings with the addition of laboratory facilities and various types of demonstrations. The faculty includes not only those having academic degrees in their subjects, but also those who are well versed in the Rosicrucian principles.



Have You Had These

Strange Experiences

WHO has not experienced that inexplicable phenomenon of sensing an unseen presence? Who has not suddenly realized that he has been listening to a conversation within himself—an eloquent appeal to self from some intangible intelligence? Who has not had that tenseness, that sensation of a suppressed excitement, as though some power were seeking to manifest through him? Too long have the restrictions of orthodoxy and the ridicule of unenlightened persons kept these common-place occurrences shrouded in secrecy. Millions now admit the existence of *an intimate persuasive power* . . . but centuries of superstition have caused them to fear it.

Learn what the world's greatest thinkers, artists, poets and geniuses found by accident . . . that the emotional self, the infinite intelligence just beyond the border of your thinking consciousness, is the source of the greatest creative power that the human mind can command. It is the region from which ideas spring, the fountain-head of imagination and forethought.

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The Rosicrucians, a time-honored fraternity (not a religious organization) devoted to a study of these Cosmic principles and forces, *invite you* to share this knowledge which they have preserved. With it you can *gain the utmost from every conscious hour* of your life. Use the gift coupon below *and secure* without obligation, the fascinating FREE, Sealed Book, which explains further.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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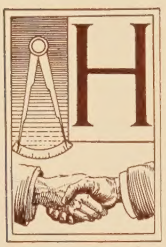
THE THOUGHT OF THE MONTH

STOP YELLOW JOURNALISM

By THE IMPERATOR



How free should the press be? Does freedom of the press mean immunity from moral and ethical responsibility? Should groups of individuals, motivated by mercenary, religious, or political prejudice, defame and exploit the reputations of individuals and of organizations, under the banner of freedom of the press? The democracies generally advocate the freedom of the press. What does this freedom mean? Should it be more than the right to communicate *truthfully* to all peoples all the news of the world without restraint other than what common decency shall dictate?

There are certain yellow journals and syndicates of newspapers, in America particularly, which are making an appeal to the baser elements of human nature. They intentionally emphasize lurid sex murders and the intimacies related at divorce trials. They pander to morbid human interest, to religious and social bigotry. They cater to the suspicions, jealousies, and animosities of certain groups of readers by featuring their dislikes and personalizing their prejudices. These yellow journals champion the discriminations of blocs of readers as an assurance that, by so doing, they will win the support of such readers.

It is human nature to be "flattered" by a confirmation of our beliefs—no matter how erroneous they may be. If we are ignorant and suspicious of something or somebody, we like to believe that we are justified in our intolerance. We like to read that others think as we do. It makes us feel that we are not alone—and sometimes it eases our conscience. For mercenary ends, such newspapers will sacrifice, on the altar of *increased circulation*, the reputation of a society, of a group of persons or an individual, if they think they will thereby gain the support of a large number of readers, whose religious or political prejudices may not approve the cause of the individual or institution being attacked.

These yellow journals know that large numbers of devout Catholics and Protestants, in a misplaced loyalty, believe it necessary to display a hostility toward any religious sect or philosophical system with divergent views. The predatory yellow journals then select as their *victim* some small religious sect or some esoteric order—always one which is financially or politically impotent—thereby having a certainty of its inability to strike back. With an assumed "crusader" attitude, the yellow press then champions the "people's cause." They begin their "exposé" of the sect or individual. They wilfully misrepresent facts, principally by the omission of that which would qualify their statements. There is no literature or cause in the world, no matter how carefully prepared, that does not suffer by verisimilitude, that is, by half-truths. A half-truth is the wilful omission of sentences or words which distort a writing and make it appear in the wrong light.

Motives

In addition, the yellow press inserts in its attack *innuendoes* and implications which, in themselves, are harm-

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less but, which in relation to the whole, create the wrong impression, such as the statement: "Could it be that they intended thus and thus?" They leave the reader to try and connect the ideas and to draw wrong conclusions in the process. The publishers of these yellow journals know mass psychology and their articles are cleverly written to appeal to the lack of analysis on the part of the average reader. Furthermore, they know the readers to whom their articles will appeal and they cater to their prejudices. They know that such persons *want to believe* the worst of the victims who have been selected to symbolize various dislikes and suspicions.

These same tactics are not only exercised against individuals but also against progressive philosophical and mystical fraternal orders which are, numerically and politically, not strong. These yellow journals find it profitable to attack esoteric bodies and schools to gain favor with blocs or groups of readers whose prejudice against such movements and societies welcomes these attacks. The yellow journals can then count on a steady and growing circulation from among such readers and this is to their financial profit.

Let us be frank! All such yellow journals are not motivated by mercenary reasons alone. There is one chain of newspapers in the United States that has become the unofficial, or at least *unproclaimed*, mouthpiece of a large religious sect which is international in scope. The whole editorial and reportorial policy of this chain of yellow newspapers is *pro* this sect. Consequently, it is ready to attack, deride, vilify, and bring into public contempt every esoteric *mystical* sect, order, society, book, author, teacher, or reader. It assiduously avoids attacking those which are strong numerically or have influential lodges throughout the country, or which have members in high political places. Toward the latter it reluctantly—but judiciously—grants a paucity of publicity of a constructive nature.

The Defendant's Position

The only recourse against these yellow journals is a long and expensive suit for libel. During the time of such litigation, the yellow press resorts to continuous defamation of an indirect nature, by innuendoes in its articles, amounting to "smears" and "slurs." This, of course, further jeopardizes the defendant's position. The attacks and charges are often so written that the libel is principally in implications and half-truths. At other times, the matter constitutes libel in the full legal sense and, after expensive and lengthy litigation, which the defendant can ill afford, a settlement is made out of court. These yellow journals are often *actually* willing to settle out of court in sums as high as $25,000, if periodically they can create, whenever it is to their advantage, a false scandal and *increase circulation*. The increase in circulation and the advertising which accrues from it more than offset the out-of-court settlement. Consequently, these journals are willing to pay these sums and to sacrifice the reputations of individuals and organizations as a profitable method of promotion.

Any attempt to suppress such newspapers, to compel them to comply with *truth* and to exhibit an attitude of tolerance, is immediately met with a cry from them that the freedom of the press is being encroached upon.

Appeal to Readers

In the name of justice and fair play, we appeal to every reader and, through him, to his friends to censor personally the newspaper he reads. Your strongest weapon against yellow journalism is your subscription. Stop subscribing! Decrease their circulation! Let them know why you are doing it, and you can bring about the needed reformation.

Does, for example, your newspaper continually feature sex scandals, attacks or exposés concerning religious groups and small esoteric societies? Is it continually emphasizing the weaknesses of human nature, the *sordid side* of the news? Also watch your newspaper's *religious leanings*. A newspaper has no right to make public its religious prejudices or preferences. A newspaper is a public utility, even though privately owned, and the discrimination of its publishers, as individuals, should not be reflected in the editorial and reportorial policies. If your newspaper is always prominently displaying laudatory items and photographs, which intrinsically

have no news importance, about the leaders of some religious sect or the things which the sect itself is doing—BEWARE. If they are featuring prominently one church or one religion, that fact is conclusive evidence that they are "writing down" or intentionally holding back news about other sects.

Do not read a newspaper just because it is spectacular, scandalous in its appeals, and sensational in its presentation. It may make more exciting reading, but you are paying a high price for that reading. You are furthering a vile enterprise that eats at the heart of tolerance. You are doing an injustice to your community and many other causes by supporting these yellow journals. Read a newspaper which presents the news dispassionately and without subtle implications intended to influence you, the reader, in certain directions.

Newspapers are great molders of public opinion. It is amazing how many persons are naive enough to believe that everything which appears in the columns of a newspaper is truth and has no motive behind it; that the news is factually as it appears. A certain religious sect has intentionally gained control of the executive positions of a chain of yellow newspapers in the United States. It has done so for the purpose of molding the public opinion to favor its temporal and political interests. This molding of public opinion by the religious sect aims to destroy all opposition to its purposes. It seeks to set its readers against what it considers to be its intellectual or spiritual rivals.

We have used the term *yellow press* because it is a traditional one in the newspaper world. It depicts the cowardly, scurrilous, unprincipled activities of these particular types of newspapers as have been herein analyzed.

In time of war, in national emergencies, there is a censorship of the press in most nations. It would be far better to have a perpetual censorship, representative of the *whole people*, than to allow the activities of the yellow press to continue to strangle all culture and all thought with which it is not in agreement or of which its political and religious backers do not approve—all under the guise of the freedom of the press.

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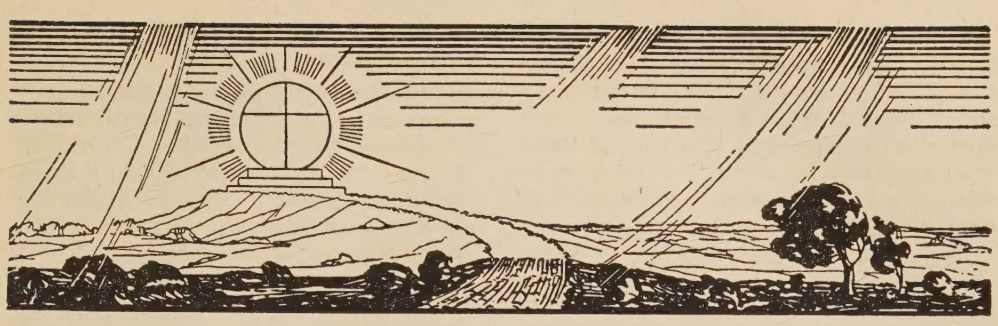
WHERE WE STAND

These are troubled times. Words and statements are often misconstrued in the heat of strife and passion—sometimes intentionally. Loyalties are challenged, *liberalism*, and breadth of mind are often slandered as radicalism. *Internationalism* is often distorted to appear as lack of patriotism. For this reason, it is best for everyone to be frank, and to make his position clear.

The Rosicrucian Order is an international, fraternal Order. Its objective is the expounding of a mystical and metaphysical system of philosophy for the improvement of the individual intellectually, physically, and spiritually. The Rosicrucian Order, AMORC, has no religious nor political affiliations.

The *Great Oath* of the Rosicrucian Order, to which every member is obliged to subscribe, is *not* a secret document. It requires the candidate to pledge to " . . . live a better life, accomplishing good for myself and mankind, and build to the Glory of God . . ." The Order seeks to make every member a good and useful citizen. In this regard, the Great Oath further requires him to pledge: "I promise . . . that I will honor and respect the Flag of my country and the country in which I live; that I will never be guilty of treason; that I will be a good and useful citizen, contributing to the advancement and welfare of the country in which I enjoy the privilege of being a resident."



The Way of Progress

By Fred J. Hart

(Reprinted from *The Electronic Medical Digest*, March-April, 1948)

Any proposal which will result in higher standards in any field of endeavor or tend to improve the established routine will meet with vigorous opposition. The opposition will be as carefully planned and as strenuously executed as may be merited by the strength and the importance of the person or faction advancing the proposal. The persecutions of Albert Abrams, Semmelweiss, Pasteur, Lister, and Morgan cannot be explained except on the basis of "What we're not *up on*, we're *down on*."

Semmelweiss demonstrated that dirt carried disease, and that it was easy to reduce the great mortality from sepsis after childbirth by conducting the delivery with clean hands. His demonstration, however thorough, would not be tolerated, and he was driven insane by the intensity and persistence of his persecution.

Less than 100 years ago, Morgan, in our supposedly free and democratic country, gave us anaesthesia. Up to that time, severe and crude operations were conducted without any means of relieving pain. Under the influence of Morgan's anaesthesia, the patient no longer suffered, and surgery was given an opportunity to develop to its modern status.

The persecutions inflicted upon Morgan were diabolical. Even the preachers rose in the pulpits and denounced him for attempting to cheat God out of the pleasure of visiting pain on hapless victims. Wasn't it stated in Holy Writ that woman must bear pain in childbirth? Another physician, answering these reverends, replied it may be permissible to put patients to sleep as God did Adam when the rib was removed. Morgan died in disgrace and poverty as a reward for his contribution to suffering humanity.

Harvey, who discovered the body's blood circulatory system, was compelled to travel over the same stormy sea—a sea on which allopaths fought homeopaths, homeopaths fought eclectics, eclectics fought osteopaths, osteopaths fought chiropractors, and on which all, to a large extent, fought Abrams.

Yet—

Someone must teach new truths. Someone must take the abuse. Someone must be called a fraud, and a quack, until, in spite of it all, the new truth becomes a part of us. We hug it to our bosom with infinite strength, inconsistently waiting to be goaded on again by another newcomer. Thus, and only thus, does the human brain receive new and revolutionary facts, which in the aggregate make up our proud possession of knowledge.

The truth or falsity of a prophetic utterance must not be judged by consideration of the person, character or professional standing of the prophet, but rather by what history records of the eventual development and application of the substance of the utterances.

"Truth crushed to earth will arise again." Man need not fight false doctrine, for it, of necessity, destroys itself. Truth, on the other hand, endowed with immortal life, blesses those who embrace it, while brushing aside those who, in arrogant ignorance of it, seek to oppose it.

So—

let it be with Albert Abrams, M.D., courageous prophet of electronics in medicine.

Fearless of the consequences to his professional standing, in the year 1916 he crossed the medical rubicon and proclaimed to his fellow physicians his now famous "Theory of Electronics in Medicine," basing it on the following revolutionary thoughts:

1. There is one physics, one chemistry, and one mechanics governing animate and inanimate phenomena.
2. Radioactivity is a universal property of matter and not limited to the few elements described by physicists as radioactive.
3. Electronic disease radiation is purely biophysical phenomenon because in every instance where there is a shift of electrons in or between the atoms of body tissue, from whatever cause, an electromagnetic energy is given off, and the frequency or wave length of this energy varies with each cause because of the difference in atomic structure. Disease energies are positive, negative, bi-polar, or neutral electrically.
4. The beneficial or detrimental effects of medications, be they chemical or physical, are due to their electromagnetic frequency and their positive, negative, bi-polar, or neutral electrical characteristics.
5. Disease radiations produce a reflex in living tissue which can serve as a detector for disease conditions.
6. By use of proper tuning apparatus, the different frequencies (wave lengths) of these energies can be differentiated, and this phenomenon utilized in diagnostic procedures in conditions of health and disease.
7. Electromagnetic and alternating magnetic energy of low power, properly tuned and/or applied, normalizes diseased tissue.
8. Such treatment energy can be produced artificially by properly-built short wave, low-power electromagnetic and alternating magnetic energy generators.
9. Vital phenomena are dynamic and the actions of organisms should be regarded as processes and not as structures. The cell doctrine must be replaced by the electron theory.
10. All sciences are embraced in practical medicine and diagnosis must invoke physical, biological and chemical methods. All problems in medicine not in accord with the progress made in physical science are doomed to perish.

While the tenets as originally propounded were fundamentally sound, like other prophets of great revolutionary truths, Dr. Abrams may have erred somewhat, due to lack of experience with the many ramifications of their application, plus the failure of his fellow physicians to cooperate with him, and the dearth of proper equipment.

Nevertheless, scientists the world over are today, by countless experiments, scientifically establishing the truths which Abrams so courageously proclaimed to the world. History, both lay and scientific, will one day record the "Theory of Electronics in Medicine" as one of the greatest and far-reaching discoveries of the turbulent history of medicine.

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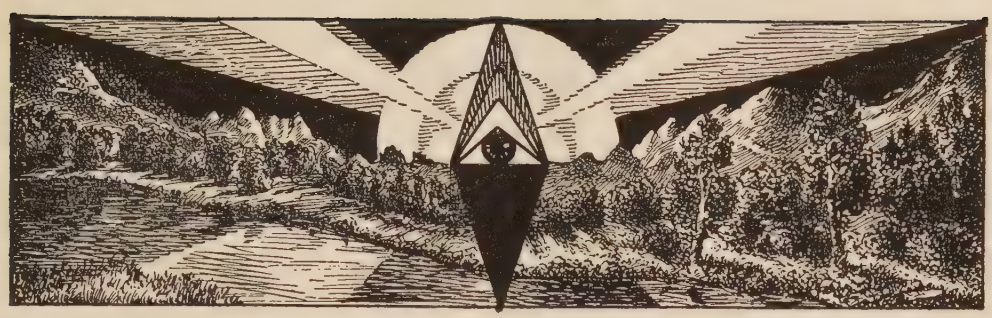
The Rosicrucian Digest August 1948

Perhaps most of our dissatisfaction with life comes from the fact that our pursuits of happiness are too numerous. Each thing sought in itself seems crystal clear in the joy it will afford, but collectively they detract from each other and diminish our enthusiasm for any one of them—like an assortment of art treasures heaped high.

—Validivar



God and the Cosmic

By Dr. H. Spencer Lewis, F.R.C.

(From the *Rosicrucian Digest*, March, 1935)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.

Every few years it seems advisable for us to make some more or less public explanation of the Rosicrucian attitude toward certain religious matters and especially our understanding and interpretation of various religious terms. Our members who advance through the various degrees and reach the higher ones are never left in doubt as to our attitude in these matters, but many of our younger members or those in the lower degrees and a great many of our readers and friends are deprived of any correct understanding of our attitude by being deprived of the fuller explanations that are gradually revealed through the graded instructions and monographs.

Some years ago the term *cosmic* was more or less unknown to the mass of people and was restricted almost exclusively to the terminology of mystics and metaphysicians. To these persons it had a very definite meaning and was confusing to only a few. Today the term *cosmic* is more or less popular and is not a surprisingly new word to those who are just entering the paths of mystical instruction. The popularity of the word *cosmic* is based upon its varied applications and uses in the various fields of philosophical and scientific thought. We have to thank the eminent scientist, Harlan T. Stetson, research associate in geophysics at Harvard University, for the introduction into popular scientific lore of the term *cosmecology*, which he defines as a term which would include the studies of the earth in its relationship to the cosmic scheme in which our planet is placed. But the popular use of the word *cosmic* in connection with various rays of energy or power from the heavens and in connection with other astronomical and cosmological laws and principles has tended to confuse the popular mind in regard to the precise meaning which the mystic may attribute to the word *cosmic*.

Many of our friends who are diligent readers of this magazine and other of our public writings, books, and pamphlets are often confused, also, by *our* use of the term *cosmic*, inasmuch as it may be applied in many ways without creating a concrete definition in the minds of the readers. Very often the term *cosmic* is associated with God or Divine Providence as an equation of the consciousness or mind of God or the will of God. This, of course, becomes confusing to those who are devout in their religions and who have accepted or who have become confirmed in their understanding of the nature and consciousness of God.

In attempting to explain these mooted terms, may we say as a preamble that all Rosicrucians agree upon this one fundamental, which is a basic law or concept for the understanding of any or all of the Rosicrucian teachings: That there is but one ever-living God, the Creator of all created things, the Father of all human beings, loving, merciful, and just, omnipotent and omnipresent. The Rosicrucians have no other god but this God who is the God of the Christians, the God of the Jews, and the God of any other religious groups of people. Secondly, all Rosicrucians are agreed that the soul in man and in each and every segment of human life on earth is a part of the consciousness of God and that in this fact lies the manifestation or the essence of the Fatherhood of God and the brotherhood of man.

The two foregoing basic principles most certainly preclude the conception on the part of Rosicrucians of a secondary god of any nature, any quality, any kind, or any place, or of any intelligent power, any conscious energy, or any group intellect or providence coequal with God or having any of the prerogatives attributed to God. For this reason, whatever we may think of the Cosmic or say about it and how we may look to it for inspiration and guidance or revelation, or no matter how we may appeal through it as an intermediary in expressing the prayers on our lips or the thoughts in our hearts, the Cosmic does not for one moment supplant in our minds the omnipotence and the exclusive prerogatives and powers of God.

Man, the Living Soul

Each living being on earth, as the Rosicrucian teachings state in the fundamentals of their ontology, is a living soul, not a mere human being. The fact that the soul is incarnated in a body of flesh or is resident within a human form has little more bearing upon the fact that man is a living soul than has the outer clothing which he wears over his physical body. Certainly we would not describe God's children here on earth as "dressed bodies." It is inconceivable to the mystic that God is concerned in any way with the human, physical part of our earthly existence. A part of God's soul and consciousness was not breathed into the clay body of man in the beginning of time or now in the present time for the purpose of aggrandizing a lifeless physical form and making it a majestic image. If we accept the idea that God created man in the image of Himself, it can only mean that we are spiritual images of our spiritual Father. Any other interpretation of this idea would be not only incongruous but also wholly unsatisfactory to our spiritual natures. The purpose of the soul consciousness of God in its incarnations on earth is to give these segments of divinity certain experiences and the benefits of certain lessons, which experiences and lessons it will gain through the trials and tribulations of the physical body, the physical man, the earthly composition of ourselves along with our purely mundane natures and sensations.

Since the divine purpose of the existence of souls on earth is to permit them to carry out and function in the manner decreed by God and to bring His earthly spiritual image into contact with such experiences as will aid in evolving the soul-personality of each individual, it must be apparent that the purely physical part of man, or in other words, his body, is of little concern in this great scheme. This must become even more apparent when you stop to consider the fact that the physical body is constantly in the making. It is forever going through a process of change. There is nothing immortal or permanent about man's physical body. Not only is it true that the man or woman of adulthood no longer has the same physical cells and elements of the body possessed when a child, but it is also true that every few weeks the various cells and parts of the body are renewed. We could not expect God to have any personal or sublime interest in this changing, inconstant part of ourselves known as the physical body. After transition this physical body will break down into the primary elements and lose its form, its nature, its worldly character, and will have no heritage to carry on into the future. The soul within, however, will remain the same and has been the same for aeons of time. It is immortal and unchangeable except that it evolves in personality and individual expression or character. After transition it will still function as a personality, an individuality, despite the fact that it has thrown

off a temporary robe in which it had little or no interest. We can understand, therefore, that God's interest in us is an interest in the evolving self within and not in the human part or human constitution.

As for the trials and experiences of life and any divine intervention, it must be reasonable for all students of mysticism to understand that God could unquestionably intervene in our human affairs if two principles were true: First, that God had an interest in us as human beings and in our human affairs, experiences, and sensations; and second, if the purpose of the soul within us and our spiritual existence here on earth were not for the purpose of benefiting by the experiences, lessons, trials, and tribulations of life. If God's intervention and interest in us was constant and in any way related to the human side of our existence, we would all lead ideal lives not only in a spiritual sense but in a mental and physical sense as well. We would never commit any errors of any kind and, therefore, never suffer any sorrows or pains, spiritually, mentally, or physically. We would never become diseased and we would never strive to overcome temptations in life for there would be no temptations that could successfully tempt us. We would never seek to attain anything higher for there could be nothing higher than such an ideal life under God's intervention and direction, and we would find that the divine intervention was defeating the purpose for which the soul was incarnated on earth.

Prayers

This brings us at once to the question of prayer. . . . Those who have read our little book entitled *Mystics at Prayer* will understand the Rosicrucian attitude regarding prayer, but we may briefly state here that the true mystic never prays to God with a petition that He intervene in human affairs in accordance with a conclusion reached by the petitioner. The mystic, in other words, never attempts to analyze human situations and pass judgment upon them and, on the basis of that judgment, to petition God to intervene in a manner that will adjust conditions in accordance with the human conception. The mystic knows that to attempt to do this is to attempt to assume the infinite understanding of our human problems and to put one's human self and human conception and understanding on a par with Divine understanding. The mystic knows that it is necessary to go further than merely say, "If it is Thy will, so and so should be done." Even this is a presumption. What the truly humble and understanding petitioner should express in his prayers are the most rational and reasonable desires of his heart based upon his comprehension of universal law and order and universal justice. The mystic would not ask for that which he might need and yet realize that it is something that if granted to him would deprive someone else of it, nor would he ask for that which he should earn or create or produce himself or obtain by the sweat of the brow, nor would he ask for that which if given to him would constitute a unique or extraordinary expression of divine mercy and love unless he has earned it through some extraordinary gifts to human kind given in the name of God, nor would he ask that certain things be done that are of purely local value and interest to a few and of no concern to the majority or perhaps of opposite value to a majority.

Take, for instance, the conditions that existed during the great World War [I] when many Christian countries were lined up on either side of the battlefield as enemies. Throughout all of the Christian countries involved in the war there were constant prayers offered not only in the homes of individuals but also in the churches on Sundays and other days by representatives of religion. These prayers were often long petitions to the God of the universe to make the individual country in which the church was located, victorious in the war. It meant that during this war there were thousands of ministers in six or eight countries asking that God bring sorrow, grief, pain, and suffering, loss of life, and vanquished positions to thousands on the battlefield while in other countries ministers, devoted to the same Christian religion or other forms of religion, were praying to their God that their people be saved from pain and so-called *death* but that the soldiers on the opposite side be visited with His

(Continued on Page 259)

SANCTUM MUSINGS

MYSTICISM

By Rodman R. Clayson, Grand Master

PART TWO

I went about the streets and the squares of the city seeking Thee, and I found Thee not, because in vain I sought without for Him who was within myself.—St. Augustine.

The mystic places a value upon his experience. It has given him knowledge, it tempers his tastes and develops discrimination, because his *reason* has something to draw upon. He devotes time to reflection and analysis, and there takes place a state of balance between introversion and extroversion. Through meditation, he becomes more intimate with *self*, and has a realization that the consciousness seems to be poised between the world within and the world without. He finds pleasure in the internal operations of his mind, the values of virtue and conscience. The feelings and impulses of intuition are inviting and alluring mysteries. Within himself the student of mysticism is able to find that which is less transient and more satisfying. He interprets the impressions of the self in the light of his knowledge and his experience of the objective world, and he does not discard his empirical or worldly knowledge. The student of mysticism comes to have a desire to serve mankind in some manner. This service need not be of a spiritual nature, but may be given in some creative or productive capacity. To accomplish this, he uses his worldly knowledge and experience.

In his desire to express his comprehension of God, of the universe, and of being, the mystical student analyzes and frames his ideas in terms of his worldly experiences. It is the aim of such student to awaken his inner consciousness as much as he can; he endeavors to permit it to direct him objectively. In disciplining the physical body, he seeks to live a natural and normal life. Through mysticism one learns the way by which he can attain a consciousness of intimate relationship with God. By experiencing Infinite attunement, man becomes exalted in spirit; he is inspired to pursue a conduct free from error and ignorance.

To *be* is the prime duty of man. Words hint at this reality, but do not explain it. Such an inner realization is a state of being: it is not a set of words; it is something to experience. The word *God* is meaningless unless one can contact the Absolute. Long ago, Philosopher Kant revealed that reason cannot grasp the reality of God. Another immortal philosopher has stated that God is an experience, an idea having no intellectual definition. The mystic desires to have this experience, and mysticism endeavors to reveal the way. The intellect cannot definitely know that God,

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the Absolute, exists; however, there can well from within oneself the conscious realization of Divinity. To have such an awareness, the mystic turns his attention inward toward the center of his own being, so that he may penetrate the sphere of the spiritual.

Personal Happiness Amplified

The means of realizing God, the study of the consciousness, and the study of the mind, bring a reward to the sincere and conscientious searcher. Probably no other subject is so little understood as that of experiencing a realization of God; yet there is no other subject which means so much, for it truly holds the key to man's happiness. Such an experience brings infinite knowledge and understanding.

Mystical enlightenment can mean *mastery* for the individual. Through mastery, grief, fear, and disease are relegated to their subordinate places in human nature. Through the knowledge that mysticism imparts, the student enjoys full liberation of the higher and creative faculties by which he may achieve all desires that are consistent with his mystical development and enlightenment. It is obvious, then, that the practice of mysticism amplifies the personal happiness of the individual.

The student of mysticism is obliged to do more than to utilize what he has learned for his own personal welfare, regardless of how much initiative and ambition he may have. It is incumbent upon him to help to appease the hunger of those who are spiritually starved. Individual mystical enlightenment must be expanded into the world of men. The application of this enlightenment for one's own welfare depends upon one's relationship to the world of reality. He who has had a mystical experience, and who, perhaps, has momentarily perceived the Absolute, will seek to symbolize that experience in some way or in some object by which his physical and spiritual being may be enraptured. The beauties of mystical enlightenment are to be had in utilizing its tenets in the world of mortal consciousness.

The mystic learns to develop an isolation of consciousness —that silence through which he becomes en rapport with the Cosmic. Oftentimes this is difficult to accomplish. It requires will to force distractions from one's consciousness in this physical world of temporal influences. The mystic must have courage; he must be bold and daring, and have the strength of his convictions. However, escape from objectivity can be only temporary, for the objective world claims its own.

Man is like a mirror. He must reflect the light of knowledge, just as light is reflected by the mirror. Man must not confine within himself the light of mystical knowledge. While alone, the individual can find the means for intensifying concentration upon spiritual ends, but this should be carried on only until such time as he can reflect to the world of men the light which he has received.

Limitations Transcended

One who aspires to mystical enlightenment will gain development and understanding from such study in the same proportion as the effort he expends in bringing about the desired realization. He who pursues the path of mysticism is seeking God through his inner being. He sharpens his consciousness so that it may be receptive to finer

As Science Sees It

By Erwin W. E. Watermeyer, M.A., F.R.C.
Director, AMORC Technical Dept.

- Latest astronomical observations carried on at the McDonald Observatory in Texas have not revealed any signs of life on the planet Mars.
- A secret solution has been developed by Drs. Philip and Sidney Joffe in Paterson, New Jersey, which, when properly applied, will keep flowers fresh indefinitely. However, as a result of this process, the flower loses its fragrance.
- According to E. C. Crocker of Cambridge, Massachusetts, the enormous variety of flavors and odors found in nature results from a combination of only five elements: hydrogen, carbon, oxygen, nitrogen, and sulfur.
- Dr. Lorrin A. Riggs, psychologist of Brown University, has demonstrated that visible light produces a minute electrical potential difference (voltage) within the retina of the eye, the potential being different for various colors.

sensations and impressions. Sensitizing of the consciousness helps him to enjoy a realization of higher mystical experience. His appreciation for such experience cannot be expressed in words, and it is not stimulated by what he may objectively sense. His whole being is stimulated by what he feels inwardly.

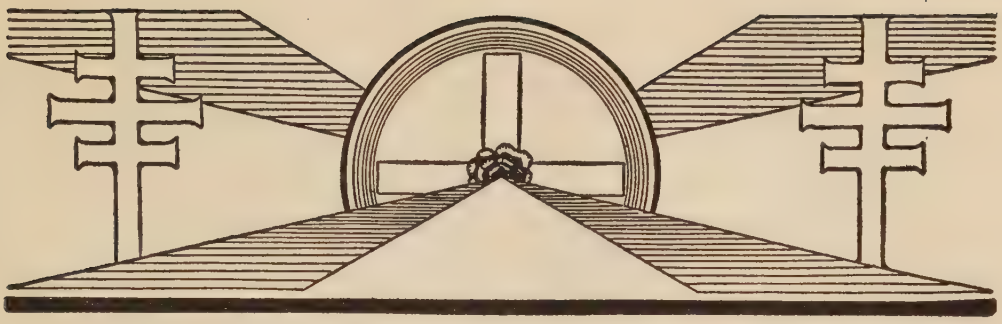
Asceticism and self-abnegation are not sanctioned by true mysticism; neither does it deny comfort or reasonable luxury. It does, however, advocate the acquisition of mystical enlightenment. This permits the mystical student to live his life here and now according to Cosmic and natural laws. The pursuit of mysticism gives power to the seeker. Power is a concentration of energy of things or conditions, but is purposeless in itself. It is the mind behind the power that puts power into use.

Man is said to be the sum total of his personality traits and character. If his ideas are founded on a philosophy which is idealistic, and he seeks to know and understand himself and the world about him to the fullest extent of his ability, and attempts to live a life which is contributing to the general welfare of mankind, his total mental constitution will reflect this viewpoint. He who aspires to mystical enlightenment is more likely to assert his individuality than the one who simply follows the crowd and conforms to accepted standards of the society in which he lives. The mystic has a vision beyond that of the immediate demands of his environment. Obviously, then, the mystic is going to be different; for, in asserting his individuality, he lives purposefully and learns that which truly represents the real objective of life. Such individuals are outstanding among their fellow men.

Those who have a true understanding of mysticism, and practice its principles, are able to transcend the material limitations which they meet in everyday circumstances. They have not necessarily solved all the problems of the world, nor all of the problems with which it is their lot to deal, but because of the enlightenment of their knowledge—a knowledge which has become theirs through a source or channel higher than that of physical perception—they have been able to raise themselves above the limitations of the physical world in which they find themselves. It is not to be construed that the controlling of physical factors about us is the true purpose. It is possible, however, that a closer realization of the ultimate purpose comes through realizing that the true values of reality, which man seeks, lie outside the realm of the physical. Such understanding causes the mystic to take his true place in the scheme of things.

One broadens his concepts through the acquisition of mystical knowledge. In so doing, he gradually reaches the state where he is not wholly dependent upon the knowledge of sense perception. Mystical knowledge must be approached in humbleness and sincerity, with a sincere desire to utilize it for the benefit of mankind and in the accomplishment of its ideals. One who *lives mysticism* will express it in sound judgment based upon true values. The mystic does not find expression in vainglory or egoism. He has not approached mysticism with the idea of merely being able to prove to himself that such knowledge is obtainable or possible. Because of his understanding, and in accordance with the depth of his knowledge and wisdom, the mystical student radiates from himself the assurance of God and Cosmic Law. He seeks illumination that his efforts may materialize. With mystical enlightenment, he receives renewed vitality. Through his knowledge of realities, he is able to cope with the events of the day. He discerns the real from the illusory. He has found mysticism to be practical. He is aware of the fact that it is the function of mysticism to increase, not diminish, the total efficiency and wisdom and steadfastness of those who practice it. True mystics enter more completely than ever before into the life of the society in which they live. Their knowledge teaches them to see the world in its true proportion, discerning the eternal beauty beyond and beneath apparent ruthlessness. Mysticism educates its followers in a charity free from sentimentalism; it confers on them unconquerable hope, and the assurance of the true and real values of life.

Mysticism, then, is the building up of our being to a higher level than that of the physical and material limitations about us, to that point where we find ourselves in proper relationship and attunement with our Creator.



The Early Initiates

By Ferenc Kordas

From Budapest comes, exclusively, this résumé of the history of alchemy and Rosicrucianism in Hungary from the 14th to the 18th centuries. The author is a member of the AMORC of this jurisdiction and is also prominent in the remnant of the Rosicrucian Order still extant in Hungary. The early writings of many of the personalities mentioned in this article contributed to the foundation of present-day Rosicrucian doctrines. —Editor

The origin of the Hungarian alchemists reaches far back into the fourteenth and fifteenth centuries. At that time they did not yet call themselves *Rosicrucians*, but merely, *alchemists*: it may, however, be taken as certain that they were not only "gold-makers," but secret followers of the art and philosophy of Hermes as well. They had acquired this knowledge mainly abroad. After finishing their schools at home, the Hungarian boys used to visit foreign universities where they attended the lectures of the most famous professors. The universities of Jena, Franeker, Halle, Leiden, Padua, Cracow, Vienna, Paris, et cetera, were frequented by numerous Hungarian students, who in the course of the years spent abroad made friends with the alchemists living in the same town and became devoted followers of the secret doctrine. The Hungarian boys proved good pupils. They came back full of lore, equipped with special books, often even with laboratory equipment, and continued their experiments also at home.

We find among them many "zealots" who pursued the secret and forbidden craft with genuine enthusiasm and often excessive ardor, sacrificing all they had, wealth, life, even honor, once they became possessed by the fever of gold making. They were strange men. Some of them experimented in vain all their lives and spent all their resources, never flinching, convinced that "they were about to receive truth." They had only to keep on. If one broke down, others took his place and carried on the experiments.

We will mention a few of them.

The line of enthusiasts is opened by *János*, apothecary in Bártfa. He lived in Bártfa, Northern Hungary, in 1442.

Mihály Arangyás lived, in about 1534, among the Saxons in Brasov, Southern Hungary. *Péter Rozsnyai* was a well-known alchemist, speaking several languages.

One of the manuscripts of *Count István Csáky* is even today in the Library of the Faculty of Chemistry at Cluj University. Here the Rosicrucian elements are already unmistakable. Its author writes:

"The living and the lifeless bodies of the Earth contain besides Corpus also Anima and Spiritus."

János Eszterházy, who possessed the Prima Materia, is mentioned also by Becher.

Dániel Marsaly transmuted a lead coin into silver and presented it as a token of friendship to Becher, who

highly prized this gift and hung it on the wall of his room.

Count Ádám Batthyány lost an arm during an experiment. He was already explicitly a Rosicrucian.

Count Miklós Bercsényi (1664-1726), the famous Insurgent General, carried his favorite alchemistic books with him even in the army camps. He had a special pharmaceutical laboratory, where he kept the secret medicines in 484 bottles and boxes.

Mátyás Bél (1684-1749), the eminent scientist, author and professor, was also devoted to the art of Hermes. He was acquainted with the most famous Hungarian Rosicrucians, Dávid Gomory, János Wallaszky, Dávid Moller, et cetera. Bél followed the threefold principle and considered the making of the Prima Materia to be the aim of alchemy. He was versed in the special literature and spoke also Hebrew and Greek.

János Wallaszky obtained his medical diploma at the University of Basel in 1734. He became chief medical officer of the town of Pest, and was a great friend of Bél. He held that "The whole philosophic process may be résuméd in this rule: dissolve and consolidate. The Mercurius Philosophorum dissolves all the bodies and consolidates all the solutions, and even yields gold, being endowed also with a gold-making virtue."

István Pál Bácsmegyei studied at the universities of Erfurt, Leiden, Wittenberg, and Jena, and it was here that he obtained his medical diploma in 1710. He became physician of Gomor County. Bácsmegyei was an accomplished philosopher and mathematician. In the course of an experiment his athanor blew up and the glass splinters disfigured his face; septicemia ensued, and he died at Nagyszombat in 1735.

Several Hungarian alchemists boasted that they knew how to make the Philosophers' Stone, as for instance *Mihály Wathelhann*, the Calvinist pastor *János Csuzi-Cseh*, and others.

During their experiments these alchemists frequently made important chemical discoveries. *János Kolozsvári Cementes* described, in 1568, the preparation of verdigris, minium, cinnabar, salmiac and borax, the rectification of mercury and gum arabic, and even the manufacture of camphor.

Rosicrucian Lodges

The first Hungarian Rosicrucian lodge, called *Erényes utazó* (Virtuous Traveler), was established by Polish political refugees at Eperjes, Northern Hungary, in 1769. Its founder was *Isaac Bernhardi*, who organized the first Hungarian lodge after the model of the Grand Lodge. Eminent and consummate Hungarian alchemists and hermetics associated in the organization and its experiments, as for instance Márton Hánzéli, the keenest Hungarian Rosicrucian scientist, who was born in 1735 at Beszterczebánya. He completed his studies at the University of Greifswald, where he learned divinity, philosophy, Greek, Hebrew, mathematics and medicine. At home he became instructor to the children of *András Pottornyai*, landowner at Girált. Pottornyai joined the lodge and was followed by his distinguished friends József Szolkovy, Count József Torok, Count Lajos Torok, László Sulyovszky, Jakab Glosz, and others. The lodge displayed a very lively activity; later on, however, owing to different attacks, it was forced to transfer the laboratory to the castle of Pottornyai in Girált. They would have liked to see, in the lodge, also Ferenc Kazinczy (1759-1831), the author of the Hungarian national anthem, but he disliked the "gold-makers."

On May 8, 1731, Count Lajos Torok, with the genial organizing assistance of Hánzéli, founded at Miskolc the lodge, The Virtuous World-Citizen. They intended to devote themselves exclusively to alchemy, completely excluding all freemasonic activity. The lodge was joined by Miklós Vay, János Kail, István Ragályi, Barna Fáy, László Ováry, Count Imre Dégenfeld, László Beck, András Puky, Imre Pottornyai, Zsigmond Majos, József Szathmáry, and others.

This lodge was, however, dissolved in 1788, owing to political pressure.

But Hánzéli did not give in, and already in 1774 he established at Selmecbánya the lodge called, The Virtuous Philanthropist, under the protection of the lodge at Eperjes. Its members were: János Csernánszky, pastor; Baltazár Tónházy, mining officer; Sámuel Kiebel, teacher; Eliás Thill, industrial manager; Ferdinand Leberecht-Lotzy,

apothecary; Sámuel Szuloviny, physician; Lóránd von Freyseisen Freindl, counsellor; and others. Also, the famous historian and university professor *Dániel Cornides* was a member of this lodge.

In those days Selmeczbánya already boasted a famous university of mining and metallurgy where mineralogy, chemistry, technology, mining, and metallurgy were taught. The professors of the university were interested in gold making. They even extracted gold and silver from ores by means of mercury, and this process was most perfectly employed in all Europe.

Owing to prohibitive dispositions, however, this lodge was also dissolved after a few years of activity.

Count Lajos Torok founded at Cassow a lodge called, The Burning Bush. In 1781, Márton Hamaliár, Evangelical pastor at Selmeczbánya, founded a lodge at Kurtos, Nógrád County, called, The Virtuous Pilgrim. It was dissolved in 1786.

A lodge was founded also at Temesvár under the name of The Three White Lilies. It was dissolved by a decree of the Emperor Joseph II, in 1784.

About 1740 a lodge was founded at Pozsony under the name of The Taciturnity. Other lodges were active at Nagyszeben, Brasov, and elsewhere, but practically none of their written documents have come down to us.

Distinguished Rosicrucian Master

We must give a separate place to Dávid Rozsnyói Gomory, a most distinguished and versed Hungarian Rosicrucian master and accomplished adept. Gomory was born of wealthy parents at Rozsnyó on May 5, 1708. Daniel Fischer, the most renowned physician of Upper Hungary, became his teacher. He obtained his medical diploma at the University of Jena in 1731 and later frequented the University of Vienna.

Gomory learnt chemistry from Wedel, who at the same time acquainted him with the secret art. After finishing his studies he practiced as a physician first at Pozsony, then at Gyor. For his extraordinary merits he was raised to nobility by the Empress Maria Theresa in 1741. He was one of the most indefatigable and prolific Hungarian Rosicrucian authors, pursuing gold making not only in theory, but also in practice. *He predicted his death exactly!* His works exist mainly in manuscripts. Among the most important ones we must consider the following:

*Chaos confusum occultae Naturae distinguibile problematice definitum, de Ente triuno necessario, contingentibus necessariis, Spiritualibus, et systemate astrali, et globi terraquei mundum praesentem constituente, undique triunum ex Ratione et Revelatione depromptum. 1775.** Unfortunately, also, this work has remained unpublished.

This interesting manuscript deals with "chaos." Today we know that by chaos Gomory meant *proto-colloid*, or *first substance.*

Another of his important works is: *De Symbolica Macrocosmi et Microcosmi consideratione Tractatus problematicus, ubi ostenditur idem esse Superius secundum Hermetem, quod Inferius, et Inferius, quod Superius.**

In this he describes in a very pertinent, terse and concise style the nature and essence of protyle, the theory of gold making, death and eternal life. He writes: "I have separated brightness from obscurity, light from shadow. You may find in the divine essence of the *stone* (the Philosophers' Stone) the difference between Spirit, Soul, and Body. It is from the stone that you really come to learn Christ, and to attain the knowledge of the stone from Christ is real wisdom."

The manuscript archives of the Hungarian National Museum hold two bulky volumes of Gomory manuscripts, a gift made to the Museum by Major Gusztáv Gomory. They are to be found under reference Gomory D. 2355/Quart. Lat.

There is also another of his manuscripts dealing with chaos under the title *Concordantia Philosophorum.*

Gomory was greatly interested also in theosophical speculations. In one of his works, *Varia ex Manuscriptis*, being theosophy mixed with alchemy, he declares:

* Medieval Latin. [Pertaining to creation of the Universe.]

There are three wonders in Nature and in the Godhead:
In Nature:
Trinity and unity in the principles,
Soul and creation in the Philosophers' Stone,
Mother and Virgin in the virgin earth of the great world, the Prima Materia.
In the Godhead:
Trinity and unity in the person and essence,
God and man in the revelation of rebirth,
Mother and Virgin in the virgin earth of the Microcosm.

Gomory was the most accomplished among the Hungarian alchemists. He was versed in all the alchemistic authors: Paracelsus, Avicenna, Basilius Valentinus, Michael Sendivogius, Eirenaeus Philalethas, Count Bernhardus Trevisanus, etc., and had a perfect knowledge of Latin, Greek, German, and Hebrew. Experimenting in his own laboratory, he sought the Philosophers' Stone in vitriol. He believed in the connection between planets and metals. About gold making, for instance, he writes as follows: "If you want to make gold, you must not seek it in the living, but in those bodies, of which Nature prepares it. In the interior of the Earth there is Fire, Water, Earth, of which Nature prepares vitriol and out of that the minerals. If therefore you want to make gold, you must decompose such a mineral as from which Nature too makes gold.

"Man is created in the image of God, the world in that of man. If we do not know the triune God, we shall be unable to know both the triune man and triune world. The ground of the knowledge of God must be sought in the first cause of the whole existence, that is, we must learn that from One another One is born, and that from Two proceeds Three. Similarly we must recognize triunity in Micro- and Macrocosm, that is Sky, Earth, and Spirit, which fill the whole world, in man—Spirit, Soul and Body, and in God—Father, Son and Holy Ghost."

These are true Hermetic teachings, and it is up to us to study them seriously and save them from decay.

Other Alchemists

Among the Hungarian alchemists and Rosicrucians we ought to speak also of Sándor Báróczy, Colonel of the Guards and translator, who studied the Hermetic art for more than thirty years. In his library he possessed the *Theatrum Chymicum* by Friedlich Roth-Scholtz, the *Laboratorium Chymicum* by Johann Kunkel of Sovenstern, and the *Histoire de la philosophie hermétique* by the French abbé Nicolaus Lenglet du Fresnay, published in 1742, which he frequently quotes. He was in permanent epistular contact with the poet Kazinczy, who tried in vain to win him over to literature. From the French he translated and published at Vienna in 1810 a work entitled *The Present Adept* or *the Real Secret of the Freemasons*, prefacing it with an essay of seventy pages.

Toward the end of his life he became interested in theosophy and magic. He had a magic mirror with which he purported to show far-off events.

The National-Bibliothek, Vienna, holds a manuscript by Gyorgy Lippay (who was primate of Hungary), entitled *Mons Magnesiae Ex Quo Obscurum sed Verum Subjectum Philosophorum effoditur et Expresse denominatur*—38 pages. In this he perceived the ultimate Hermetic essence: "The omnipotent God of creation consolidated the universe, by the bonds of fire. Everything on earth is bound together by heat, fire, everything lives by fire and without it nothing can subsist, so I strongly declare . . . of course, I do not mean this of the violent fire, as that burns everything, but of the philosophers' fire . . ." etc. This work is one of the most perfect Hungarian alchemistic writings.

Becher especially mentions that the primate possessed the Philosophers' Stone.

We might also speak of the alchemists who practiced the secret art in the courts of the Hungarian kings Ladislas II, Maximilian, Rudolph II, Ferdinand III, Leopold I, the German Emperor Francis I, and Francis Joseph I.

To search in the archives of museums and family libraries for the precious dusty manuscripts, to present them to modern occultism and to save them from

destruction is one of those important Hungarian Rosicrucian tasks which must no longer be delayed.

Former authors, even such an enthusiastic and zealous student as Dr. László Szathmáry, who sold to the Municipal Ervin Szabó Library, Budapest, more than 300 extremely valuable alchemistic volumes, considered the works of the Hungarian alchemists chiefly with journalistic and literary interest, but little competence, while recent writers like Iván Nagy approach the question quite superficially and in an entirely wrong spirit. The unusually widespread occult interest witnessed nowadays in Hungary makes it our duty to consider intensively and competently, with scientific and hermetic insight, the investigation and revising of the great ancient traditions, so that the most laborious, persevering and steadfast researches and experiments carried on by the alchemists and Rosicrucians of the eighteenth century may not be entirely lost to future generations.

▽ △ ▽

GOD AND THE COSMIC

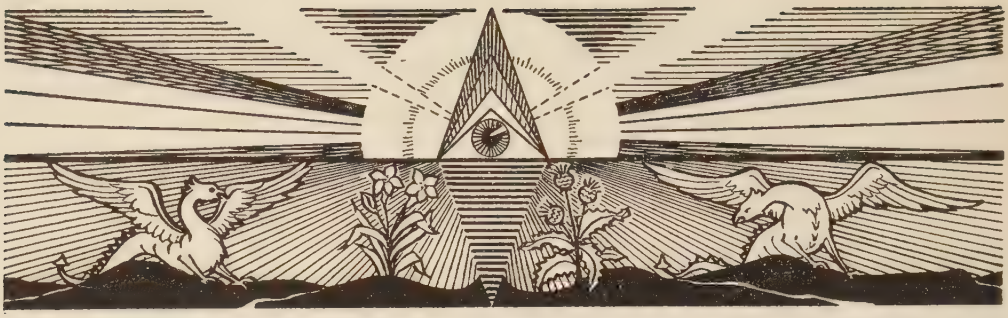
(Continued from Page 251)

wrath and judgment. Can any mystic or any sane and rational person believe that God took any interest in our human affairs at that time, to such an extent that He would have listened to these petitions and granted victory to one side and disgrace to the other? And can we believe that if God had any personal interest in us merely as human beings He would have allowed the World War to have been started or to continue for even a day, let alone several years? It is only when we believe and understand that God was interested in the souls of these persons and realized the lessons that they would learn through such conflict, through such resort to primitive instincts, to such violation of divine and man-made laws and to such repudiation of the higher instincts of human brotherhood, that He permitted the war to take place or that He permits other wars or other things here on earth to affect our existence.

The mystic cannot believe that God is concerned in our human experiences to such an extent that He is watching what we eat and is ready to intervene and interfere with our partaking of wrong food because it may cause us ill-health or, having an interest in our human welfare and, therefore, knowing of our wrongful acts, that He remains wholly indifferent, refusing to intervene, and deliberately allows us to suffer while He is conscious of our human situation. It is for these and various reasons that the mystic claims that God is not interested in us as human beings and will not grant us the petitions we utter as human beings and will not intervene in our purely human experiences, but that He is mindful constantly of the spiritual evolution taking place within us and does guide and direct our affairs so that this evolution may be maintained and increased in its value and ultimate contribution to our spiritual unfoldment and progress.

ESPECIALLY FOR YOU

Here is an incense burner designed especially for Rosicrucians! It embodies the beautiful spiritual significance of Amenhotep's salutation to the dawn so loved by all members of AMORC. The face is an exact copy of the sculptured head of Amenhotep IV, found in the ruins of his great temple at Tell el-Amarna. The front of the altar is inscribed with the sun disk, sacred symbol of the ever-living God. On each side can be seen the Crux Ansata (the looped cross). More important still is the position of the hands—forming the Rosicrucian sign of supplication. The incense rises from the miniature censer resting on top of the Shekinah. Designed by a Rosicrucian officer and executed in Egyptian clay by an internationally known sculptor (size six inches in height and length), the censer is a beautiful piece of art. It should be in the sanctum of every Rosicrucian. Although finished in antique bronze, it sells for only $2.75, postage paid.



War or Peace?

By Gisbert L. Bossard, F.R.C.
Fellow, American Institute of Electrical Engineers

Today the world is facing a crisis that has been described in official Washington circles as "very, very serious." This situation concerns every citizen of the entire world; it is of particular concern to us as American citizens and as students of Rosicrucianism. The United States has assumed world leadership—it being potentially the most powerful nation on earth. Also, since the development of the atomic bomb, the United States is in the unique position to insure Peace among the nations of the world.

The development of the bomb has brought about a revolutionary change in man's concept of warfare to such an extent that the entire world is gripped in a powerful fear-complex. This fear is greatly augmented in the Western democracies through the machinations of a foreign ideology and power which is engaged in acts that threaten the existence of the freedom-loving nations of the world.

The seriousness of the present situation was brought forcefully to the attention of the American people by the President of the United States in proposing his security program to Congress. And commenting upon the international situation, the Secretary of State, George C. Marshall, pointed out in his address to the Federal Council of Churches that we are today "in the midst of a great crisis, inflamed by propaganda, misunderstanding, anger, and fear."

Five Western European nations—Britain, France, Belgium, Luxemburg, and the Netherlands—have signed an unprecedented 50-year military alliance as a protective measure . . . within the framework of the United Nations' charter.

The implications of these security steps are far-reaching. The "One World" so ardently hoped for is degenerating into two opposing power blocs, with the threat of a war, such as could end our civilization, constantly hanging over the nations like the sword of Damocles.

Our national karma is great enough without having to add to it. Every one of us is compelled to share this karma. Anything we can do to insure Peace we should do with a missionary zeal akin to religious fervor. In this way we can hope to achieve that which logic alone can never accomplish. The only possible safe policy in international matters must be one that rests on the conscience of man, expressed through law.

*The Force Quota Plan**

The eventual solution lies in a world federation, but the time is too short to achieve this ideal to prevent World War III. Fortunately, the world has progressed to the point of a United Nations. True, the U. N. as constituted at present is unable to cope successfully with the above problems, but its shortcomings could be remedied by a few simple amendments. Unless certain deficiencies in the U. N. charter are elimi-

* Based upon CCUNR literature.

nated, the United Nations organization cannot exercise effective world authority for the prevention of war. But wishful thinking will not correct this situation, it can be accomplished only through constructive thought and effective action on the part of every citizen.

The most powerful factor in governing the statesmen of a democracy is public opinion. Instead of blaming our administration for half measures and a contradictory policy, why not realize that if such should be the case it merely means that our *public opinion* is apathetic and divided?

We, the citizens, are responsible for losing the peace. Too many of us are too apathetic, too timid, too "busy" to work for that which should be the most important *personal* business of our lives—the business of winning the peace before it is too late. But even the citizen with the best of intentions would be powerless to act without a specific and practical plan. Such a plan now exists . . . the *Quota Force Plan.* This plan is considered by many distinguished authorities as the only practical way to unite and mobilize the will of the American people and to put measures into effect *now* that will make the United Nations strong enough to maintain the peace. To anyone who attended the session of the Council on World Affairs, in Cleveland, where five leading proponents of five different peace plans were given an opportunity to present the merits of each plan to leading citizens, it became strongly apparent that Ely Culbertson's "Quota Force Plan" impressed the majority of the people as the most practical plan for meeting the present emergency . . . *in time.* No new plan is perfect, but every peace plan is a move in the right direction, and improvements can be worked out later. The important thing now is to prevent war, and also put a stop to the threat of war, which, too, has a devastating effect on our economy and free institutions. The Quota Force Plan has the support of thousands of public figures—liberals and conservatives, nationalists and internationalists.

The movement for the reform of the United Nations is spreading across the country and to other nations. Scores of town meetings have been held, at which the plan has been enthusiastically indorsed. Organizations of all kinds have studied the plan and passed resolutions supporting it. This public support has already had a direct political effect: Twenty senators and representatives of *both* parties have introduced congressional resolutions calling for immediate reform of the United Nations. Secretary Marshall admitted both the necessity and possibility of U. N. reform in his speech before the U. N. General Assembly. One of the basic points of the Quota Force Plan and the organization sponsoring it (Citizens Committee for United Nations Reform, Inc.)—"with Russia if possible, without Russia if necessary"—has become a part of United States official policy in Europe and elsewhere. But this is only the beginning—your help is needed in the final push to victory.

Specifically, the Quota Force Plan consists of three definite reforms of the U. N., which would give the United Nations organization the vitality necessary to save us from the catastrophe of war. You have, no doubt, read these reforms in other publications and heard them from platforms; therefore, only a short summary is offered herewith.

The First Reform: Abolish the veto in matters of aggression.

This reform makes it possible for the world authority to administer two world laws: No sovereign state or its citizens may commit aggressive war; no sovereign state or its citizens may prepare for aggressive war. Because of the new method of representation under this reform, the major states cannot be outvoted by the smaller states; and yet the smaller states acquire a real voice in the Security Council through their collective representatives. In the event that a major state opposes or delays approval of any or all of the three reforms, they shall be put into effect without that state.

The Second Reform: Control atomic energy and limit all other important weapons.

The second reform effectively prevents any state from preparing for aggression. It lays a solid foundation for

the elimination of the atomic threat, and drastically limits the production of all other scientific weapons, on a quota basis, without infringing on the essential sovereignty of any state and without materially altering the existing military power of the major states in relation to each other. Finally, the second reform lifts the backbreaking and war-breeding load of the armament race from the shoulders of humanity.

The Third Reform: Establish an effective but tyranny-proof world police force.

The third reform gives the United Nations a powerful and yet tyranny-proof world police force. The active force will be an international contingent, recruited from the small nations only; the reserves will be five national contingents, from the major powers. The international contingent is limited to one fifth of the world's armed strength; it therefore cannot become a world tyranny. Since the national armed forces of the five major powers are also limited, in accordance with the production quota of the second reform, none of them can successfully defy the U. N., but they retain their own armed forces for defense.

As Rosicrucians, we are not interested in politics, even though each of us as citizens must be well informed in political matters, in order to use the privilege of voting intelligently. However, as Rosicrucians we are deeply interested in the welfare of humanity, and once an effective international defense organization is set up within the United Nations, Russia's war party will have to abandon any hope of successful aggression against this collective front. Russia's peace party will soon realize that the best way to serve Russia's interests is not by continued isolation, but by joining the family of nations in banishing war from the face of the earth.

Russia's Advantages

The Quota Force Plan has three tremendous advantages for Russia:

1. The American war party will no longer have an excuse for urging a preventive war.
2. Other nations cannot "gang up" against Russia in the reformed United Nations, since the veto is relinquished only in clearly defined matters of aggression and armament.
3. Russia will achieve military equality with the U. S. through quota disarmament.

If Russia refuses to approve these indispensable reforms within a stipulated time (such as four months), then the only course left is for the other U. N. members to go ahead without her. But the door will be left open for Russia to join at any time later on. The cooperation of Russia for the "One World" and a new and wonderful era for mankind is essential. For this reason the Quota Force Plan with its fairness for all should be made to succeed.

What You Can Do?

a. Write to the Citizens Committee for United Nations Reforms, Inc., 16A East 62nd Street, New York 21, N.Y., for their literature.
b. If satisfied that this is a logical and practical plan, help the above organization. It is a non-profit, non-partisan organization. There are no membership dues; the organization is supported entirely by voluntary contributions.
c. Discuss the Quota Force Plan with your friends.
d. Work through other organizations and get them to pass a resolution endorsing the plan. War or Peace . . . it's up to you.

DO YOU KNOW THE GRAND LODGE CONSTITUTION?

Each member should be familiar with the contents of the Constitution and Statutes of the Grand Lodge with which he is affiliated. The rights and privileges of membership are clearly set forth in the Constitution, and it is prepared in a convenient booklet form at cost to members. Secure your copy from the Rosicrucian Supply Bureau for the small sum of 15c, to cover the expense of preparation and postage.

Impressions of Mother India

By Erica Karawina, F.R.C.

Flying over "the Hump" from a remote little spot near in-the-hill-country of China, Erica Karawina arrived in Calcutta, India. The weeks she spent there were varied and adventurous ones. The following impressions are abridged from her *Yünnan Notebook*, which she will soon have published. —Editor

"Madam, may I help you?" This offer came in a melodious voice using excellent English and belonging to a very stout elderly gentleman in a voluminous pink shirt and white dhoti, who was already gathering up various small pieces of my luggage, helping me out of the plane and toward the waiting bus. The fragrance of some strange flower enveloped him and wafted to me like a delicate symbolical greeting. Indeed, my first impression of India was an exceedingly pleasant one. Then came an interminable ride from the airport to the customs. Customs officers are contrary individuals. Because I begged them to inspect my suitcase rather than the peculiar looking bundle which held my paintings together, they did just the opposite. They opened the package and put my paintings all around the place. Even the sweepers came to look at them. The customs officials decided that they liked my old Chinese gentleman best, and next to that they liked Krishna playing the flute, and Mother India, because these were two of their own subjects. This was, by the way, the only exhibition I had in India.

It was nine o'clock at night before the paintings were again tied up, and all the innumerable papers necessary for my stay in India filled out. I was tired and hungry, not having eaten since seven that morning. Also, I was a stranger and had no place to go. In fact, there was no place. Calcutta's population had grown three times its normal size in the war years. Hotels were filled to capacity, mainly with American officers. Even the missions—we telephoned at least a dozen—were "full up." I was near exhaustion and on the verge of tears.

A last desperate effort was successful, and at ten o'clock, in a drizzling rain, I was gliding through the dark streets of the Indian section of Calcutta wholly at the mercy of a rickshaw walla.

At eleven-thirty I was let into my room—a mere cubicle with only partial dividing walls; but it had a real bed, and I was too exhausted to ask questions. Next morning, I recovered sufficiently to eat a hearty breakfast and have a good laugh over the fact that I was domiciled in an old ladies' home! Calcutta was crowded with people who were waiting to get away. Americans as well as Europeans. There was a sort of panic among them since no one knew how much longer they would have to wait. Americans could not get sailings on their own ships because the State Department had requisitioned all of them, passenger as well as cargo, for troop transport. The military was trying to get our boys out of India, as they should of course, but I was told that it would take from six months to a

year. Naturally no one wanted to stay that long, what with famines and riots! Besides, the cost of living was enormously high.

Marquis Street where I was living was well known by many a GI. It abounded with brothels. And in the back of our building was a mysterious establishment where Moslems met and made pacts, accompanied by drumming and chanting in a chorus, and the shaking of fists. These noisy gatherings would sometimes last all through the night.

Flying out from China had meant traveling light. Besides, what clothes I left behind were already worn-out. Prices of dresses in Calcutta were simply prohibitive. Therefore I bought some cloth, borrowed a creaking sewing machine from the old ladies' home, and settled down to a week of sewing. I had to have some clothes before I could even begin to make necessary calls. The heat was bothering me and the machine was so ancient that the thread kept breaking constantly. With the greatest exertion I finally managed to put together a couple of wash dresses and a white coat. Because cotton cloth was rationed in India, I made the white coat out of drapery material, which for some strange reason did not require coupons.

Calcutta was confusing. If there was much traffic at Kunming, there was much more here. And everybody drove at breakneck speed. At Kunming I had my husband to guide me a little; here I had to fend for myself. I could not get used to what I called wrong-side traffic. Once, I was almost run over by an English army truck, and another time a boy on a bicycle ran into my leg and knocked me down. My leg was quite badly bruised but not a single GI helped me up, although a group of them stood less than ten feet away. They only knew how to be rude. Was it because they were so far from home? or were they hardened by war experiences?

I went to Firpo's for my first cup of coffee. Firpo's was one of the best restaurants in Calcutta. This was at five o'clock in the afternoon. At first I did not realize that the place was filled with Americans. I took a table near the door facing the street. Soon the boys began to whistle and shout. Five of them sat at my table and others sent notes through the bearer. I left before I finished my coffee.

Calcutta was filled with GIs and they were rarely sober. When they came from China to India, the lid was off. In a way I can understand it, and yet, it made a very bad impression on the Indians, who, on the whole I think, became disillusioned about Americans, because they had always thought them idealistic, generous to a degree, but not quite so hard-boiled.

Calcutta was not only a large city, but a clean and beautiful one as well. That I knew was due to British enterprise. At the moment it was a relief to be out of the filth of China. I am not saying that there is no dirt in India. There is probably plenty in the villages and in the country. On the whole, it impressed me as being much cleaner than Yünnan. But then it is possible that the direction in which one travels makes all the difference. Coming from America it would seem dirty here, but coming from China it seemed clean. Everything being so relative.

I felt like a lost child in Calcutta. I did not like being in such a strange hubbub. It confused me.

When I discovered that I might not get a sailing to America for a long time to come, I decided that I must do something to keep myself busy. I volunteered for the American Red Cross, and was sent to a very charming man who designed and directed the "60 Club" on Chowringhee Road. It was a beautifully furnished and well-appointed club for the GIs. I was to take the boys on sight-seeing tours. Sometimes I did desk duty in the evenings, and sometimes I served coffee on Sunday afternoons. It was fun, and just the right thing for me because I had to meet people and talk to them, something I had not done for years. To some extent it made me lose the shyness which I had developed by being separated from my own sort of people for so long.

I also made arrangements through a kind friend and the secretary of the Royal Asiatic Society for the study of Tibetan with the Lama Lobzang Mingyur Dorje from Lhasa. Thus I was busy every morning from ten to one. It was much better than to sit around waiting for a boat.

My Tibetan teacher, whom I addressed as Lama-la, was an interesting man. Small of stature, he had a curiously wrinkled brown face which looked like old leather. It had the aspect of great age, not his age, because he was after all only a middle-aged man. But behind his face I felt something inexplicable, something which spoke of age, or ages, or agelessness. Something as old and as timeless as the snow mountains of Tibet. Yet, he was of a friendly almost childlike disposition.

Daily on the way to my lesson, I passed a large brass Buddha in the hall of the Royal Asiatic Society. This Buddha never failed to impress me, and although I had seen it many times, each day I paused again for a few minutes, and each time my interest was as fresh as on the first day. This image had a long black beard by which I knew him to be a Manusi or human Buddha. Celestial Buddhas never had beards; this figure was Bhutanese.

A group of Buddhist monks with bright yellow robes and shaven heads, came here daily to pore over holy books, making translations. Working here also was an old Persian scholar. I do not know what his researches were. With his tall black hat and long white beard and red cassock he looked like a prophet . . .

During these days I only ate and slept at St. Mary's. I was so busy seeing Calcutta and getting a few needed things together. Because I was living in an Indian section, even if only one block from Chowringhee Road, I was awakened very early every morning by the chanting of the Indian coolies who slept on the roof below my window. It was here I observed how they bathed so adroitly as not to display the lower half of the body. But my study of how to tie the dhoti was rudely interrupted when I moved into a better, cooler cubicle out front.

The caste system, too, annoyed me. It seemed an utterly hopeless thing. It made matters very complicated, especially about the servants. I always tried to remember that the bearer only served my food, and that it was quite useless to call for anyone else. And that the sweeper only carried water, and swept and washed the floors, but did nothing higher from the ground. Also that only the Mohammedan *chokra* would do the dusting of my room, and the spraying, and that the old gatekeeper would not bring up a message because he does not enter the house at all. There was so much to remember, and I always got it all mixed up. The cook, too, was a Mohammedan, and all Mohammedan servants did not get on well with the Hindu servants.

India seemed suffocated by the tradition. It was apparent everywhere. At stations there were Hindu water-bearers for Hindus, and Mohammedan water-bearers for Mohammedans. Hindus would consider any food or drink touched by anyone but another Hindu of the same caste as defiled. The little clay cups in which coffee was sold were thrown away after usage because to a Hindu they were polluted. Sometimes I saw heaps of little broken cups. Used but once and then thrown away. It does seem wasteful in a country as poor as India.

Unless the caste system were scrapped altogether, I don't see how these people could ever be free, for it is here embedded in their religion. The removal of the British rule alone will not be sufficient to reduce the slave psychology of the Indians until that other yoke, the caste system, has been removed.

Indian women are very attractive, and I have seen some real beauties. They have just about the largest, softest brown eyes of any race I know, and a feminine grace which is natural, and is enhanced by the flowing draperies of their exquisite sarees. I remember that when I first came to India I drew a deep breath and felt normal once more. In Yünnan, excepting the husky tribeswomen, the Chinese women are flat by nature. And as if to emphasize that, they bind their breasts so tightly that they have the appearance of boards. It is the Chinese ideal. Therefore, I had become so self-conscious in China that it was a great relief to be once more in a country where women had curves and contours. . . .

The streetcars in Calcutta were so overcrowded that it was quite impossible ever to get on one. The Indians had a way of hanging onto the outside of the cars so that you could not even get a foothold. And since the hand-

some Sikh taxi drivers were such cheats, I used streetcars almost entirely.

The city was full of snake charmers, and because it was also full of GIs, they did a land office business. There were fakirs of many kinds, but most Indians did not bother with them at all. Some streets were lined with astrologers and fortunetellers of sundry kinds, and on Chowringhee Road I saw a blind Mohammedan beggar who called out all day long, "Allah Il Allah," holding out his hand for alms. He stood there daily in the same spot. There was something very arresting about him. He was not old. His beautiful and finely chiseled features were set off by a pointed beard. He was swathed in a thin robe of smoky-gray edged with crimson, over which he wore a voluminous cape which fell in ripples. A crimson sash was wound about his waist. A little picture in a silver frame hung from his neck. He was barefooted and his left hand rested on a staff bent like a serpent and decorated with silver coins.

The city abounded with holy as well as unholy beggars, and I am inclined to think of real Sanyasins, or truly holy men, there were few. . . .

Daily I was, in one way or another, reminded of the fact that India is a very unhappy country. . . . And I began to feel what our GIs meant when asked about the Indians: "Oh, but they are so sullen. They never smile. Now take the Chinese, for instance. They are a happy lot, even though they are suffering. A Chinaman always has a smile for you, and it sure goes a long way."

I was charmed and exasperated in turn. Many Indians do certain little things chiefly directed against the British, which are meant to annoy. But how could they distinguish between an Englishman and an American? For instance, when I passed a certain house, I was always spat upon from the upper window. So often had this happened that I had to rule out the fact that it was a mere coincidence. Other Europeans, too, have told the same thing. And then there was the blond lady who got a load of betel juice (which is blood red in color) on top of her golden curls. Because I had an ardent desire to see India independent, I truly sympathized with them, and yet at times my patience was taxed to the utmost. . . .

They have a way of flinging dirt out of their doors without looking, and more than once I received my share of that. When hurrying to an appointment all freshly gotten up in white, it was most exasperating to receive a load of refuse. Not very clean water either is showered upon one frequently, but more often than not it is something worse than water.

One day a sweeper deliberately swept a lot of dirt from the sidewalk up on my legs as I passed. That was because I had asked him as politely as I could, to stop sweeping for a moment. True, these are all small matters, and yet they count heavily in the general impression of the country. I love the Indians, but still I found it difficult to love them at moments like these, although I know that these things were not directed at me personally, and that I was only a symbol—a symbol of Imperial and foreign rule.

Calcutta offers no very interesting ancient architecture, but of temples there were many more and of many different religions. The Indians are, on the whole, far more spiritual than the Chinese, I think. They have many sects and many gods, but high above the Hindu pantheon towers the philosophical conception of the Hindu Trimurti, the one god who

creates as Brahma,
redeems as Vishnu,
and judges as Shiva

and many sects have been formed around these three aspects of the one Triune God. We have thus the Shivaites, worshippers of Shiva, the judge and destroyer; the Vishnavites, worshippers of Vishnu, the redeemer or preserver; and the Brahmans, worshippers of Brahma, the creator of all things. But then, there are many others. . . .

Along the roads are lesser shrines, their altars heaped with marigolds, the flower used in worship. There are many schools of thought in Hinduism, but they are extremely tolerant of one another. To the Hindu, all religions are true. In my contact with Hindus I have found that they have not only tolerance but also great respect for the religion of others; they reverence the

founders of Christianity and Islam as great world teachers.

It is true that at this very moment there is great hatred between Moslems who cry for Pakistan, a separate Moslem state, and Hindus who demand Swaraj Hind, home rule.

One day we went to the burning ghats. Here the Hindus cremate their dead. To me it seemed the only sensible thing to do in a country so very hot and overpopulated as well as underfed as India. How much land it would usurp from the people if they insisted on burying their dead! Besides, this process was much cleaner. At the burning ghat I saw bodies in all stages of cremation: beginning, half-burned, and burned. It did not shock me in the least. We were all much surprised to find that there was hardly any odor of protein burning. The funeral pyre, which was a pile of logs placed on the ground, consisted of sandalwood. Rosewater was sprinkled over it occasionally. When first placed on the pyre a little rice was put into the dead one's mouth. The priest and the chief mourner encircled the pyre three times and then they set it on fire. Soon all was grey and embers. Sometimes a skull stuck out, ashen, and ghostly, then suddenly it would disintegrate like powder. But no one cried, and no one uttered a sound. Only once did I hear a sob and that came from a little boy whose father had died. The Hindus consider death a release from misery, a liberation from the flesh. And well it might be.

After the body had burned completely, the relatives combed through the ashes for the navel, the only part of man which does not burn, and when they found it they went to the near-by Ganges and dipped up mud to form a ball, the navel resting in its centre. That they took home.

(To be continued.)

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The Initiate must study all of his Life, regardless of his age, for there is no satiating the thirst for knowledge.—The Hermetic Doctrines.

MAN AT THE CROSSROADS

DO YOU LIKE mystical fiction? Are you thrilled by narratives having suspense and unusual developments? Are you especially fond of stories with meaning and depth? Then, here is a book made to order for you.

Man at the Crossroads, by Margaret Loveseth, B.A., F.R.C., sustains an indefinable lure from the first word through the last page of the last chapter. It will move you with its many human interest episodes. You will love the cheerful style the author has combined with mystic moods, so rare in modern fiction. It is full of conversation and interesting people—expressions of ideas that interest philosophers and mystics, made by people who are struggling with Great Laws.

There are journeys marked by joys and perils. An enchanting place called "Sangla-a" gives a setting full of beauty and of the extraordinary. Profound revelations are experienced in the "Temple of Concord."

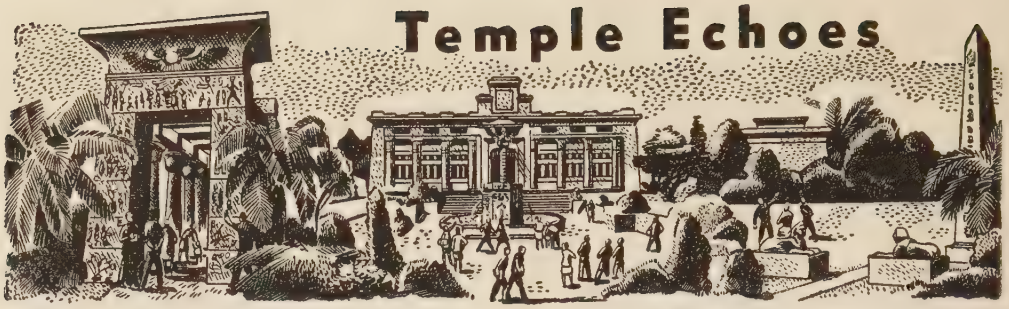
Many occult axioms are woven into this narration in a manner that will delight you. There is no attempt to persuade the reader to accept any system of thought or subscribe to any ideas held by the characters portrayed. The many useful truths are merely presented as part of a plot showing how certain laws can work.

The book is printed in large type and is very well bound in an attractive cover. The price, postpaid, $3.25. Send your orders to:

THE ROSICRUCIAN SUPPLY BUREAU

Rosicrucian Park San Jose, California

Temple Echoes



THERE are only echoes of Echoes this month from the Temple and the Park. "The tumult and the shouting" (that means students and instructors) of the 1948 session of RCU and the Convention —best ever, by the way —have died away; "the captains and the kings" (this refers to staff officers and employees) have departed for vacation points unknown AND the Park is beautifully quiet! The early-morning-sun glints from the tip of the obelisk, glances from the Planetarium dome, makes little diamonds on the grass, touches to gold the horns of a snail—but no people. If there were anyone about to speak, the words would doubtless be "Ain't Nature grand!"

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On August the second, in accordance with the usual custom, all offices at the Park were closed in recognition of the day of transition of our late and dearly beloved Imperator, Dr. H. Spencer Lewis. The Amenhotep shrine was filled with flowers and floral pieces from far-off places as well as from near-by ones. Many came during the day and evening to stand in silent respect and gratitude to the initiator of Rosicrucian activity in its present cycle.

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Mrs. H. Spencer Lewis has been "on the air" two mornings recently, speaking in behalf of the National Woman's Party. . . . Dr. H. Arvis Talley has once again been honored with office in the California Chiropractic Association. . . . Dr. Lillian Tomlin, also of the Sanitarium staff, is busy again after an extended absence in Arizona.

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We think *Digest* readers would be interested in a report of sales from two new items on the list of Rosicrucian publications. The Imperator's new book, *The Sanctuary of Self*, has been averaging a thousand copies a month. The first edition will soon be exhausted and a second is already in process of being printed.

Our Cosmic Neighbors, the informative booklet telling the story of the stars, by our Grand Master, has been much in demand since its publication. Many copies, naturally, are sold to visitors of the Planetarium, but it is interesting to note that many astronomy study groups are using the booklet, and orders are coming in even from several planetaria in different sections of the United States.

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The following notice has been on the lounge bulletin board for the past few months:

DO YOU KNOW of *any member* who is ill, incapacitated and confined at home or in a hospital, *within a radius of 25 miles of San Jose?*

A committee, made up of active Rosicrucian members, will pay a personal visit to that member, if you will notify

Frater J. Duane Freeman
c/o AMORC, Rosicrucian Park
San Jose, California

personally, by phone or by mail, giving the confined member's name and address.

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A letter addressed to the Directors of all Sunshine Circles explains that "The AMRAN of AMORC is notified either personally, by phone or by letter, of the illness of a brother or sister Rosicrucian. Immediately an AMRAN mem-

ber's name is selected and an assignment, containing the name and address of the Rosicrucian requiring service, is mailed by the AMRAN Recorder to the AMRA who is to visit the confined person." The plan is already being put into operation widely. It is based on the Law of Amra, fully set forth in *Liber 777*. If you haven't a copy, why not ask to have one sent you?

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On Saturday, June 12, the Oriental and Egyptian Museum played host to a most unusual gathering. Thirty-six youngsters of grammar-school age from near-by San Francisco's Edgewood Orphanage were guests of the Museum. Buses brought them down and returned them. They spent the morning in the Museum, were given box lunches on the grounds, and spent the afternoon seeing the show in the Planetarium, conducted by Frater Edwin Falkowski. A happy and instructive day for these children, not the least of which was the consumption of 50 box-lunches, eighteen quarts of milk (homogenized, naturally), and six dozen bottles of pop. No serious complications reported.

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Vying with snails for attention on the Park grounds, recently, has been the giant Maguey plant in full bloom. In Biblical language, it might be referred to as "the greatest of herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Our Director of Sunshine Circles has likened its twenty-foot stalk and flowering branches to a giant hat rack—and that description can hardly be bettered—at least not by this department. One significant fact, however, has thus far gone unmentioned by all the Park botanists and *floriphiles*: The Maguey is edible! On the very reliable authority of Soror Fernandez of our Spanish Reading Mail, it is a delicacy when roasted. Just think of twenty feet of tender, juicy asparagus, green and succulent. Sorry, but Soror Fernandez and I saw it first and are already digging a trench for the barbecue. (In case any one isn't certain, the Maguey is a species of the century plant.)

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A Westside San Jose newspaper called the *Bulletin* conducted a contest a few weeks ago (what newspaper didn't) but it didn't have to begin "I like the Bulletin best because . . ." and it wasn't limited to "tweny-five words or less." Readers were asked to write of things which made living in San Jose a rich and interesting experience. The prize-winning letter concerned—you're right—Rosicrucian Park. It was from Mrs. Frances C. Tylers, who after many other complimentary things about the Park, ended her letter with this sentence: "Indeed, where else on the Westside—or even in all San Jose—can be found so much of historical, scientific, and cultural interest and value in one spot?" And Mrs. Tylers is NOT a Rosicrucian.

▽ △ ▽

We've been intending to tell you that First Pennsylvania Lodge, AMORC, in Pittsburgh, goes in for gadgets. (Our information comes via the Pittsburgh *Mystic Triangle*). The members have installed an automatic timing device so that meetings may be opened and closed on time! Maybe they are just naturally clock-watchers, or again they may have a few Philadelphia lawyers among their visitors. If other lodges and chapters are interested in the possibilities for local installation, their secretaries should contact Pittsburgh. Do not write us at the Park, our Technical Department disclaims all responsibility for the gadget!

Oh, yes, you can see it in operation for yourself if you like. Pittsburgh is staging a three-day rally in September. Why not set aside the third, fourth, and fifth of September for the rally? You may rest assured it will start and stop on schedule!

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New furniture has been installed in the lounge adjoining the Supreme Temple, settees and chairs in matching tan and red leather with tubular frames. This, in addition to the reception room downstairs, has given the Administration building inside the decidedly new look.

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Speaking of snails—as we were a moment ago—many persons are not aware that snails are extensively eaten in California. Strange to say, mostly for breakfast! Go into almost any restaurant and the most popular item on the

breakfast menu will be "snails and coffee." A cross between a sugar cookie and a baking powder biscuit, these *snails* are particularly delicious toasted with a little butter. Not bad with that colored substitute which has a bad name but sells for half the price! (Time out here for breakfast) . . . It is true, nonetheless, that there are many snails in California, and they are eaten—by birds, mostly.

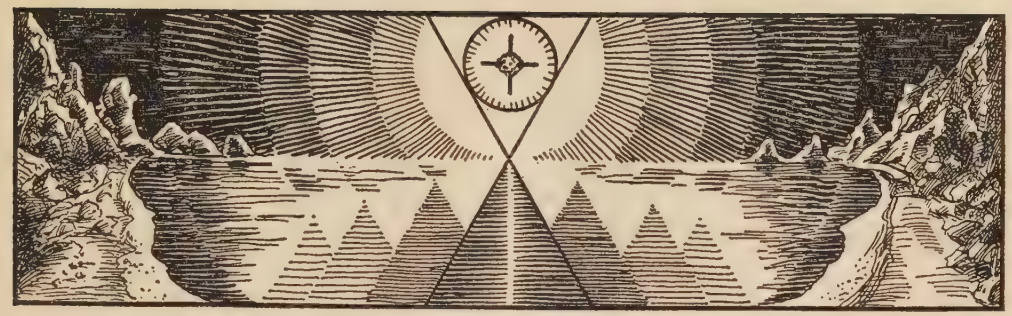
In France and other parts of southern Europe, there were formerly, and no doubt still are, *escargotieres*, snail-gardens, where snails were properly fed and fattened for market. The number of varieties among the snails may be said to equal those of pickles (Heinz), but the edible ones are called *Helix pomata.* There is also one called *Helix hirsuta* which is likely to have been familiarly known as "old Handlebars." The Park abounds in Helix Californiensis and an early morning visitor may count them by the dozens.

A. M. O. R. C. GRAND COUNCILORS

Grand Councilors are officers of the Grand Lodge who may be contacted in their respective territories, concerning the welfare of the organization. Matters of teachings, however, should be directed to the Grand Lodge in San Jose.

Elected, at the 1948 Convention session, to the Grand Council of the Order, for the term ending with the annual convention of 1949, were the following:

North Atlantic States:	Mr. Joseph Weed, 350 Madison Avenue, New York City 17, New York
South Atlantic States:	Mr. William V. Whittington, 4700 Connecticut Avenue, N. W., Washington, D. C.
Southwestern States:	Mr. James M. Blaydes, 5900 Hudson, Dallas 6, Texas
Midwestern States:	Mr. James French, 1610 Stevens, Minneapolis 4, Minnesota
New England States:	Mr. Robert Wentworth, 132-A Russell Street, West Peabody, Massachusetts
Great Lakes Area:	Mr. Harry L. Gubbins, 6212 Westwood Avenue, Detroit 10, Michigan
Pacific Northwest States:	Mr. C. R. Cleaver, Winslow, Washington
Eastern Canada:	Dr. Stanley Clark, 267 Russell Hill Road, Toronto 12, Ontario, Canada
South and Central America:	Dr. G. A. Pardo, c/o G. Pardo Soublette, Apartado No. 143, Caracas, Venezuela



Creative Activity

By E. R. Copeland, F.R.C.

TENSION, push, pull, stress, pressure, adhesion, cohesion, attraction, repulsion, work, action, motion—what better indication could we find, of the true nature and quality of Being! The principle of tensity, in a million guises, is at work everywhere in nature.

All things conceived, born, created, built, or erected exist by virtue of tension. All creations relating to the human experience are the outcome of a tension of consciousness—effort, will, *striving*.

Go just one step beyond that law of physics which states that "everything is in motion." Ask what keeps the Cosmic keyboard tuned and ready to be played upon like a mammoth organ. Look a little deeper into the common saying, "God never rests." Enlarge upon the concept that evolution is the working principle of progress. Re-examine the proposition that everything manifests some natural law. Probe deeply into the fact known so well from our everyday experience, that a Herculean effort is required for us to apply our mind's attention, steadily and unswervingly, to a single object. Ask yourself why man has had such a struggle to bring his emotions under control. And what will you find? Behind all these is the one common denominator, *tension!*

Consider the greatness behind even the most self-evident truths and observations. "Everything is in motion," carries with it the thought of an inexhaustible Power pervading the universe of things manifest and unmanifest, constantly moving, eternally holding in equilibrium worlds without end, poising in their orbits countless millions of planets and stars—and at the same time maintaining an exact vibratory rate in a thing so small as the hydrogen atom whether it be on the earth's surface or in the shimmering red distances of Betelgeuse.

"God never rests." Indeed, if God the Creator rested on the seventh day of creation, as history is sometimes shallowly interpreted, wouldn't Earth have vanished back into chaos at 12:01 o'clock the morning of that first Sabbath? No, God could not have rested, for what He had made He of necessity must uphold and sustain, lest it return to formlessness. Instead of resting, has He not continued right on with the processes of Creation? The tension of creation has never for one moment relaxed.

Consider evolution. Reflect upon the undying life-principle in the species. Confronting all manner of opposition and yet refusing to die, the species continually adapts and adjusts to new conditions, seizing upon and holding tenaciously to every favorable condition, however minute, by turning it into improvement. Consider how life forms have forever aspired to manifest in new and more complex vehicles of expression, and wider channels of consciousness.

Consider human emotions. Psychology tells of a great primordial *drive* which moves behind each living thing, constantly initiating *states of tension* that seek release through action and

achievement. This drive, or instinct—this Cosmic force in man, either nourishes or consumes the human instrument through which it flows, depending upon the direction given to it by the individual.

This great Cosmic force subdivides into many allied tensions, each of which are links in the chain of stimulus, response, perception, recognition, emotional response, reason, ideation, intellection, will, and finally action. The more taut the chain, the more decisive the action. Conversely, the weaker the stimulus the more indecisive and unfruitful the results.

What is true in the human is relatively true of all phenomena. In electricity, magnetism, and chemistry, for example, observe how the electron, atom, and molecule are charged with a great primordial drive, an intelligent, irresistible force—a tension which will react, transmute, and combine with other tensions creatively. Is not the redirection of tension the simple secret behind the atomic bomb?

We could go on delving into every corner of the universe, and find some form of tension in every known phenomenon in all worlds.

The Will at Work

What does this mean to us? What must the discovery of the tiny spark have meant to Benjamin Franklin on that historic night when he drew electricity from the skies. "What untold energy surrounds us," Franklin must have thought, "energy waiting to be understood, conquered, and put to work!" What profound changes, indeed, have followed in the wake of the first, humble discoveries and experiments with this mighty energy. Profound changes are also in store for the student who discovers in *tensity* a working principle, rather than an abstraction. For him, indifferent elements are on the verge of being transformed into dynamic, creative activity.

Tensity indicates that it is Nature's intention for us to "strive" to the utmost to perfect every undertaking from birth to transition, from the most menial of our daily concerns to the most benevolent. "When we build," wrote Ruskin, "let us think we build forever. Let us think as we lay stone on stone that a time is to come when those stones will be held sacred because our hands have touched them."

Tensity in human affairs is expressed through the efforts of the human will. The ancients knew this. Enthusiastic fervor was in ancient times recognized and desired as the basis for courageous, holy, noble deeds, and men sometimes attempted to invoke this attitude by beating their breasts, submitting to flagellations, and other forms of torture. They knew that tension was a medium for exalted actions, and they tried to create artificially a condition of tension which should have "grown" into the consciousness.

We know, of course, that only the treasures of the spirit which "find a dwelling place" in the uplifted consciousness can be fully possessed and enjoyed. Not by self torture, but by constantly striving for the highest in everything we do; by regarding all of life as a holy mission and molding each thought and action accordingly, we shall acquire this grand concept. Nonetheless, to the ancients we owe the symbol.

The circumstances of Life, battering our defenseless breasts may, perchance, if handled rightly, prompt the spiritual ardor sought by our forefathers.

Tensity is born of the urges for victory; it enriches and expands the soul. As each of life's battles is fought and won, out of the crucible of suffering pour the priceless distillations of *judgment*, *direction*, *courage*, *vigilance*—forms of *tension*. Thus is born that rare courage which enables the cripple on crutches to smile, while others frown.

Acquiescing to illness and imperfection, allowing ourselves to become victims instead of victors, muffles the harp strings of life. Doubting and fearing slackens the tension of consciousness, and when this slackening affects the physical mechanism as it inevitably must, the result is self-inflicted disease, suffering, and misfortune. But by conquering all the disappointments, doubts, fears, tests, and trials which sometimes seem to assail us unmercifully, we find these were in reality the knockings of opportunity. What profound wisdom is concealed in the saying, "Without a blow, matter will not move."

Hear the words of the true Disciple, so beautifully sung in *Leaves from Morya's Garden*:

I shall follow Thee—My Lord
Should the worldly sun disperse
Thy starry signs,
Then shall I invoke the aid of
storm and wave to veil its rays.
Wherefore is its use if it obscure
Thy starry tokens?

The principle of tensity teaches us to divest our minds of false concepts, particularly each concept which condones a *relaxing of certain tensions*. How utterly false and deceiving are the commonly accepted thoughts that we work only that we may "rest," that we should prepare to "settle down" in our later years, and that we leave this world to go to our "eternal rest!" How inimical with all observable phenomena of the Universe where tension, *not* rest, characterizes everything! Is not the real change but the laying aside of one type of activity for another? Indeed, we do well to regard labor and strife as our eternal heritage, and to stop running away from them in our basic thinking and living. The music of the spheres is played on very taut strings only.

Negative or Positive

In speaking of tension we do not have reference to so-called "nervous tension" which is a negative condition of health arising from maladjustment to one's environment. We do not refer to the tensity of emotion caused by overwork, anxiety, jealousy, suspicion, resentment, and hatred. Such tensions are the result of physical stimuli, are artificially incited, are destructive to the *driving power* of the soul. Nor do we mean to infer that one should deprive himself of normal refreshment and repose. Indeed, if one is to maintain the tensity of an effortful attitude it is essential that he take every reasonable precaution to safeguard his health.

We hear a great deal nowadays about men needing "time off" for releasing pent-up nervous tension, time for leisure, time to pursue "cultural attainment." Hence the trend to shorten the hours of labor, and the lengthening of week ends. True, the possibilities for growth during these "extra" hours are indeed great.

But—so subtle and venomous are the forces of darkness that instead of being urged to *do* and *accomplish* in these extra hours, men are everywhere urged to squander their resources and utterly waste their precious opportunities by attending sporting events, by stagnating for long hours in houses of entertainment, by drinking themselves into an ineffectual stupor — trying to *relax!* Lulling men to sleep in the hour of great need, *robbing men of their drive to act* is Satan's greatest weapon.

"Neither physically, morally, nor intellectually is a people ever stationery," wrote Albert Pike, the Masonic philosopher. "Always it advances or retrogrades; and as one climbs a hill of ice, to advance demands continual effort and exertion, while to slide downward one needs but to halt."

Although nervous tension is artificial and negative, divine tension is a positive condition established in consciousness by *realization*. Let us again try to imagine how *realization* must have electrified and enriched the consciousness of Franklin on that historic night when he sent his kite into the storm. . . . In like manner shall we come to *realize tension* as being eternal, *realize* its presence everywhere—especially in all our thoughts and actions. We shall *realize* that our entire journey from birth to transition represents "struggle" —an endless chain of learning to walk, learning to dress, to talk, to tie our own shoes, to go to the store without wandering away, to cross the street safely, to read and write, skate, ride bicycles, dance. The chain of learning includes the obedience and responsibility expected of us with the passing of each year, of learning unselfishness and the social amenities, of learning how to earn a living, to support a family, and to rear children. Through the successive cycles of life, there is the daily encountering of struggle, initiating *tension!*

Thus, by looking backward down the long, slowly ascending path of evolution we *realize* that the laws of selection and survival tell an endless story of struggle, striving, and tension. By looking ahead and upward we *realize* that the Jacob's Ladder of successive planes upon which we behold the Blessed Hierarchy of Heaven ascending and de-

scending, bespeaks unending progression and *striving*.

Realization Necessary

When this realization of the principle of tensity comes to us we are enabled to sharpen our thoughts and actions, not only in the "extra" hours but also in every moment of our lives. We take our place with the great mystics of all ages, dedicating ourselves to the threefold responsibility of evolving individually, of contributing to the world's truth and knowledge, and of serving humanity selflessly for the hastening of general evolution.

We are constantly reminded that tensity is the priceless ingredient of all good work—for who can achieve better results than the man who is *keyed up* to his job. We see tensity as a secret behind successful memorizing and the art of *impressing* the mind with important lessons. In tensity we feel the force of acts of true repentance, and see the "fire" behind all exultation.

Would you sharpen your realization of tensity? Then ask yourself again and again: Do I regard every event of my life as part of a divine mission? Am I, individually, striving to the utmost, or am I drifting? Am I creating, or vegetating? Do I live according to my own carefully conceived plan, or do my acts, thoughts and habits proceed without point or direction? Do I welcome life's sufferings and misfortunes as ships laden with treasure—to be conquered? or do I falter, complain, and fail? Do I see in each completion a new beginning, or do I rest complacently on my laurels of yesterday?

Fires of Transmutation

"He who has directed his vision towards Infinity understands that the higher it is, the more tense. This does not mean that the Teaching propels one to tension, but that this pressure is the law of existence . . ." Inspired writings of all tongues and times bespeak this urgency for those who would travel. Here is the spark which lights the "holy fire" of song and story, the "fires" of transmutation. Here is the continuous high tension current which electrifies our weekly lessons year after year—*experiment, exercise, practice, strive!*

Can we not see in the first great lesson which dawns upon the student of our Teachings, a restatement of the principle of tensity? All progress is the result of *conscious striving!* Can we not find here a clue to the attainment of the "higher vibratory rate" which mystical students are said to possess. "The combination of feeling and thought of high tension," writes Ouspensky in *Tertium Organum*, "leads to a higher form of psychic life." In the Doctrine are firm steps leading to the higher concepts and experiences of our work wherein "God is transformed from a mental concept to a living inner experience, and the Temple of God becomes an inner fire—a gloriously imminent sensation!"

Not for the "relaxed," not for the waverer, the trifler, the idler, the doubter, the drone, or the sluggard is the upward Road that we travel. For we go to Serve with Those whose labors are great.

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The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

THE CHOICE OF A WAY

THE various ways in which things appeal to different individuals are clearly illustrated in the field of religion. There are so many kinds and interpretations of religions that probably in the final analysis one might conclude that every living individual has his own religion or his own interpretation. This is one obvious illustration of the fact that the needs of each person differ. No two people are exactly alike, and therefore no two people find the same satisfaction in the same thing in either the physical or the spiritual needs of mankind.

The composite human being is composed of many physical and mental differences. No two persons look alike, no two think alike, and if an individual tries to fit himself into a mold made by someone else, he is defeating one of the manifestations of life; that is, the existence of individual differences. What will bring spiritual satisfaction to one individual may be found in one type of religious experience or philosophical contemplation, but this same satisfaction might be revolting to another individual.

Physically, no two people agree identically even in regard to dress and diet. We have, again, our own particular individual ideas, wishes, and hopes; nevertheless, in the course of history there have been those who have stood out from the group as leaders. These leaders have taught certain fundamental principles whether or not they be leaders of religion or science or of a daily way of

life. Some of these leaders have been extremely dogmatic, trying, in fact, to be molders of character and behavior. Extreme points of view among leaders have been insisted upon; that is, their followers are expected to fit themselves exactly to the procedures, processes, and methods which the leaders uphold. To fall into line with such leadership is to deny entirely the individual differences and creative possibilities of the individual mind. If leadership is primarily for the purpose of regimenting humanity, then humanity itself could never progress beyond the horizon of knowledge of the leader.

Surely, true leadership should not be of this dogmatic character, rather it should be made up of principles and ideals which point the way. We can respect many religious leaders, we can examine in all fairness the teachings of Christ, Buddha, Mohammed, and many others, and see in them their individual values and still not be bound exclusively to the exacting definitions that have been placed upon their particular ways of life. Insofar as our physical well-being is concerned, we can study the results of dieticians, determine the type of food that is best for our health, and yet we need not become an exact imitator of the leader who advocates this or that procedure.

Proper leadership should always point toward an ultimate goal. Leadership should be the directing force that is the source of motivation to those who might otherwise not attempt to go ahead or choose a way of life without someone prodding them or helping them along. There is to be found much value in the study of the ways and methods of those who have been successful or those who have found peace of mind, but the study should be made so that we may direct our own inclinations and purposes into a parallel rather than into an exact channel.

The final determination of the way of life for you and me is to be found partly within ourselves. It is for that purpose that men have tried to gain the means of inspiration, guidance, and direction from their fellow human beings and from higher powers. The Cathedral of the Soul is a source of such individual direction. Its purpose is to provide the signposts by which man may be directed to an ultimate aim without fixing him into a system of creed, dogma, precept, or behavior that would completely cover his individuality. The expression of man on earth is as a composite expression. The fact that we are different makes it obvious that each is a part of a total expression just as color constitutes a part of a great work of art. Therefore, it is our duty to live our own lives, to value the advice and direction of those who are leaders, and to analyze the ways of life of others and in that manner build up a point of view that can be modified by our own processes of meditation and inspiration. To enter the Cathedral of the Soul is to find one channel through which such direction may come. Its services are available to all any time, any place.

OUR DAY AND AGE

This is the twentieth century. It is the greatest era of technical advancement in the history of mankind. It is referred to as a period of great culture and human achievement. Yet in this "Golden Age" comes this bit of news from Germany. In one of the German newspapers is the following account which has been transmitted to us:

"Twenty thousand German children live in camps in Poland. These children were separated from their parents during the war. Now they are kept entirely in these camps under constant supervision. The food is not enough to keep them in good health. When these children are twelve years of age, they will be transferred to another camp. There they will not be allowed to speak the German language and will be indoctrinated with their captors' language. When eighteen years of age, some will be forced to join the army and the rest will be committed to farms as laborers. The farmer has to pay a sum to the state for each child. No teaching or education is provided. Consequently, these children do not learn to read nor write."

This is not a problem that alone concerns Germany or any one country. It is a problem that concerns *the whole of humanity*. It is a commentary on our times, and is hardly consistent with our constant prating about our cultural advancement in this Atomic Age.

SPINOZA'S HOME

This modest dwelling in Amsterdam, Holland, was the home of the celebrated philosopher, Baruch Spinoza, 1632-1677. Because the frontiers of his mind extended far in advance of those of his time, he was execrated alike by Christians and Jews as an atheist. He held that a conception of a personal God, a God of Will, of moods, and of ideals, was beneath the dignity of the Divine. He was one of the most profound of all thinkers and was so imbued with a love of the Divine that he was called: "God intoxicated."

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THE PURPOSE OF

THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book **The Mastery of Life.** Address Scribe S. P. C., in care of

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Rosicrucian Park, San Jose, California, U.S.A.
(Cable Address: "AMORCO")

Supreme Executive for the Jurisdiction of North, Central, and South America, Australasia, and Africa
Ralph M. Lewis, F.R.C.—Imperator

DIRECTORY

PRINCIPAL AMERICAN BRANCHES OF THE A.M.O.R.C.

The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

CALIFORNIA

Long Beach:
Abdiel Chapter, 2455 Atlantic Ave. Rex B. Barr, Master; Ethyl I. Romans, Sec. Sessions every Fri., 8 p.m.

Los Angeles:*
Hermes Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. Ben F. Gename, Master; Myrle Newman, Sec. Library open 2 p.m. to 5 p.m.; 7 p.m. to 10 p.m. Review classes Mon. through Fri. Sessions every Sun., 3 p.m.

Oakland:*
Oakland Lodge, 610 16th St., Tel. HIgate 5996. L. E. Blanchard, Master; Helen D. Pappageorge, Sec. Sessions 1st and 3rd Sun., 2 p.m. Library Room 406, open Mon. through Fri., 7:30 to 9:00 p.m.; Mon., Wed., and Fri. afternoon, 1 to 3:30.

Pasadena:
Akhnaton Chapter, Altadena Masonic Temple. Thor E. Fitzgerald, Master; Geneva O. Beston, Sec. Sessions 2nd and 4th Tues., 8:00 p.m.

Sacramento:
Clement B. Le Brun Chapter, Unity Hall, Odd Fellows Temple, 9th and K Sts. Peter Josserand, Master; Margaret S. Irwin, Sec. Sessions 2nd and 4th Wed., 8:00 p.m.

San Diego:
San Diego Chapter, Sunset Hall, 3911 Kansas St. Mrs. Vesta Dowell, Master, 1036 Edgemont, Tel. F-4598; Mrs. Nell D. Johnson, Sec. Sessions 1st, 2nd, and 4th Thursdays, 8 p.m.

San Francisco:*
Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-5-6340. Hans Kramer, Master; Jessie H. Robbins, Sec., Tel. PR-5-8526. Sessions for all members every Mon., 8 p.m., for review classes phone Secretary.

COLORADO

Denver:
Denver Chapter, 509 17th St., Room 302. Ethel G. Mansfield, Master; E. J. Lewis, Sec., 405 E. & C. Bldg. Sessions every Fri., 8 p.m.

DISTRICT OF COLUMBIA

Washington:
Thomas Jefferson Chapter, 1322 Vermont Ave. W. Rainey Andrews, Master; Mrs. Minnie Pearl Stough, Sec., 2716 So. Uhle St., Arlington, Va. Sessions every Fri., 8 p.m.

FLORIDA

Miami:
Miami Chapter, Biscayne Temple, 120 N.W. 15th Ave. J. Coker Anderson, Master; Florence M. Francois, Sec., 2787 S.W. 33rd Ave. Sessions every Sun., 8 p.m.

ILLINOIS

Chicago:*
Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Dickens 1717. Mrs. Hugh W. Ewing, Master; Eileen Shirey, Sec. Library open daily, 1 to 5 p.m. and 7:30 to 10 p.m.; Sun., 2 to 5:30 p.m. only. Sessions for all members every Tues., 8 p.m.

INDIANA

South Bend:
South Bend Chapter, 207½ S. Main St. Mrs. Irene Newsome, Master; Amelia Nyers, Sec., 1031 W. Dubail Ave. Sessions every Sun., 7 p.m.

Indianapolis:
Indianapolis Chapter, 2615½ E. 10th St. Harry A. Milburn, Master; Oscar R. Small, Sec., 849 E. Morris St. Sessions every Fri., 8:15 p.m.

MARYLAND

Baltimore:*
John O'Donnell Lodge, 100 W. Saratoga St. Clifford F. Van Wagner, Master; Eugene W. Spencer, Sec., 7 E. Eager St. Sessions 1st and 3rd Wed., 8:15 p.m.

MASSACHUSETTS

Boston:*
Johannes Kelpius Lodge, 284 Marlboro St. Frank T. Wingate, Master; Charles I. Campbell, Sec. Sessions every Sun. and Wed., 7:30 p.m.

MICHIGAN

Detroit:*
Thebes Lodge, 616 W. Hancock Ave. Elias Syria, Master, 1478 Hanford, Lincoln Park 25, Mich.; Inez M. Dyster, Sec., Tel. Redford 4180. Sessions every Tues., 8:15 p.m.

MINNESOTA

Minneapolis:
Essene Chapter, Traficante Accordion School Aud., 41 So. 8th St. Sylvan Severtsen, Master; Ann B. Fisher, Sec., 1828 Highland Parkway. Sessions 2nd and 4th Sun., 3 p.m.

MISSOURI

St. Louis:*
Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. Roy Lester Walls, Master; Earl Tidrow, Jr., Sec., 7918 Kingsbury Blvd., Clayton, Mo. Sessions every Tues., 8 p.m.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter, 29 James St. F. P. Vander Meulen, Master; Louise M. Spatz, Sec., 128 Chestnut St., Rutherford, N. J. Sessions every Mon., 8:30 p.m.

NEW YORK

Buffalo:
Rama Chapter, 225 Delaware Ave., Room 9. Hans Hendrichs, Master; Carolyn A. Wood, Sec., 23 Terrace, Buffalo, N. Y. Sessions every Wed., 7:30 p.m.

(Directory Continued on Next Page)

New York City:*
New York City Lodge, 250 W. 57th St. Michael Kohanow, Jr., Master; Florence E. Grabow, Sec. Sessions Wed., 8:15 p.m. and Sun., 3:00 p.m. Library open week days and Sundays, 1 to 8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. Mrs. Alice Edwards, Master; David Waldron, Sec., 1449 5th Ave. Sessions every Sun., 8 p.m.

OHIO

Cincinnati:
Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Ralph Dunn, Master, 361 Thrall Ave.; Bertha Hill, Sec. Sessions every Fri., 7:30 p.m.

Dayton:
Elbert Hubbard Chapter, 56 East 4th St. Gilbert R. Titsch, Master; Mary Turner, Sec., 436 Holt St. Sessions every Wed., 8 p.m.

Toledo:
Michael Faraday Chapter, Roi Davis Bldg., 3rd Fl., 905 Jefferson Ave. Mrs. Marie A. Sanders, Master; Phyllis L. Feeney, Sec., 1812 Macomber St. Sessions every Thurs., 8:30 p.m.

OREGON

Portland:*
Portland Rose Lodge, 2712 S. E. Salmon. H. H. Ewan, Master; Floyd K. Riley, Sec., 1711 S. W. 19th Ave. Sessions every Wed., 8 p.m.

PENNSYLVANIA

Philadelphia:*
Benjamin Franklin Lodge, 1303 Girard Ave. G. L. J. Jalbert, Master; Edna M. Jalbert, Sec., 2108 S. Broad St. Sessions every Sun., 7:30 p.m. Temple and library open Tues., Fri., 2-4 p.m.

Pittsburgh:*
The First Pennsylvania Lodge, 615 W. Diamond St., North Side. Eldon Nichols, Master; Amelia M. Komarc, Sec. Meetings Wed. and Sun., 8 p.m.

TEXAS

Dallas:
Lone Star Chapter, Mercantile Bank Auditorium. Mrs. Helen D. Goad, Master; Aileen Mercer, Sec., Tel. L-9190. Sessions 1st Tues. and 3rd Wed., 8:00 p.m.

El Paso:
El Amarna Chapter, 519 North Santa Fe. Lawrence Franco, Master, 4101 Alameda Ave.; Mrs. Obaldo Garcia, Sec. Sessions 1st and 3rd Sun., 2:00 p.m.

Fort Worth:
Fort Worth Chapter, 512 W. 4th St. Moses M. Alfrey, Master; Marjorie P. Doty, Sec. Sessions every Fri., 8 p.m.

Houston:
Houston Chapter, Y. W. C. A. Center, 506 San Jacinto St. W. C. Putney, Master; Alyce M. La Rue, Sec., 2010 Leeland Ave. Sessions every Fri., 7:30 p.m.

UTAH

Salt Lake City:
Salt Lake City Chapter, 211 Hopper Bldg., 23 E. 1st South. Stanley F. Leonard, Master; Douglas Burgess, Sec., 866 S. 8th W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

WASHINGTON

Seattle:*
Michael Maier Lodge, Wintonia Hotel, 1431 Minor. H. F. Mack, Master; E. M. Shanafelt, Sec. Sessions every Fri., 8 p.m. Library open Tues., Thurs., Sat., 1-4 p.m.; Wed. and Fri., 7-9 p.m.

WISCONSIN

Milwaukee:
Karnak Chapter, 3431 W. Lisbon Ave., Room 8. C. W. Schmid, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

Principal Canadian Branches and Foreign Jurisdictions

The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

AUSTRALIA

Sydney, N. S. W.:
Sydney Chapter, I. O. O. F. Bldg., 100 Clarence St., 12a Challis House, Martin's Place. Jacobus Van Boss, Master; Mrs. Florence Goodman, Sec. Open Tues. to Fri., 1 to 3 p.m.

Melbourne, Victoria:
Melbourne Chapter, 25 Russell St. Stephen Lands, Master; Olive Orpah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3, Vic., Aust.

BRAZIL

Sao Paulo:
Sao Paulo Chapter, Rua Tabatinguera 165. Dr. H. de Paula Franca, Master; George Craig Smith, Sec., Caixa Postal 4633. Sessions 2nd and 4th Sat., 8:30 p.m.

CANADA

Montreal, P.Q.:
Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Allan Nickerson, Master; David Reid, Sec., 4201 Lafontaine St., Apt. 5. Sessions 1st and 3rd Thurs., 8:00 p.m.

Toronto, Ontario:
Toronto Chapter, Sons of England Hall, 58 Richmond St., East. K. V. Harrold, Master; Jean W. Campbell, Sec., 94 Highbourne Rd. Sessions 1st and 3rd Thurs., 8:15 p.m.

Vancouver, British Columbia:*
Vancouver Lodge, 878 Hornby St. Dennis Critoph, Master, Tel. KE-2615-Y; Lettie C. Fleet, Sec., 1142 Harwood St., Tel. MA-3208. Sessions every Mon. through Fri. Lodge open, 7:30 p.m.

Victoria, British Columbia:*
Victoria Lodge, 725 Courtney St. J. V. Kent-Fawkes, Master; R. Gibson, Sec., 141 Montreal St.

Windsor, Ontario:
Windsor Chapter, 808 Marion Ave. William G. Wilson, Master; George H. Brook, Sec., 2089 Argyle Ct. Sessions every Wed., 8:15 p.m.

Winnipeg, Manitoba:
Charles Dana Dean Chapter, I. O. O. F. Temple, 293 Kennedy St. John A. Sunde, Master; William M. Glanvill, Sec., 180 Arnold Ave. Sessions 1st and 3rd Thurs., 7:45 p.m.

DENMARK AND NORWAY

Copenhagen:*
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master; Carli Andersen, S.R.C., Gr. Sec., Manogade 13, Strand.

ENGLAND
The AMORC Grand Lodge of Great Britain. Raymund Andrea, F.R.C., Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

London:
London Chapter, Richard J. Lake, Sec., 38 Cranbrook Rise, Ilford, Essex.

FRANCE
Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Sainte Georges (Seine & Oise).

HOLLAND

Amsterdam:
De Rozekruisers Orde, Groot-Loge der Nederlanden. J. Coops, F.R.C., Gr. Master, Hunzestraat 141; H. F. Pot, Gr. Sec., Molenbeekstraat 23.

ITALY

Rome:
Italian Grand Lodge of AMORC, Dunstano Cancellieri, Gr. Master, via Lago di Lesina 27.

MEXICO
Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Sr. Carlos Nunez A., Master; Sr. Bernardo Lira M., Sec., Londres 8, Bis, Mexico, D.F.

NETHERLANDS EAST INDIES
Mrs. M. C. Zeydel, Gr. Master-General, Djangli 47, Semarang, Java, Netherlands East Indies.

NEW ZEALAND:

Auckland:
Auckland Chapter, Victoria Arcade, Room 317. Eric C. Franklin, Master, 55 Speight Rd., Kehimarama, E. 1; John O. Anderson, Sec. Sessions every Mon., 8:00 p.m.

POLAND
Polish Grand Lodge of AMORC, Warsaw, Poland.

SWEDEN
Grand Lodge "Rosenkorset." Inez Akesson, Sec., Vastergatan 55, Malmo.

SWITZERLAND
AMORC Grand Lodge, 21 Ave. Dapples, Lausanne. Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan, Lausanne; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges, Lausanne.

VENEZUELA

Caracas:
Alden Chapter, Velázquez a Miseria 19. Sra. Pilar de Carrizales, Master; Srta. Carmen S. Salazar, Sec., Calle Cuarta 2, Bellavista. Sessions 1st and 3rd Fri., 6:00 p.m.

*(Initiations are performed.)

Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

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